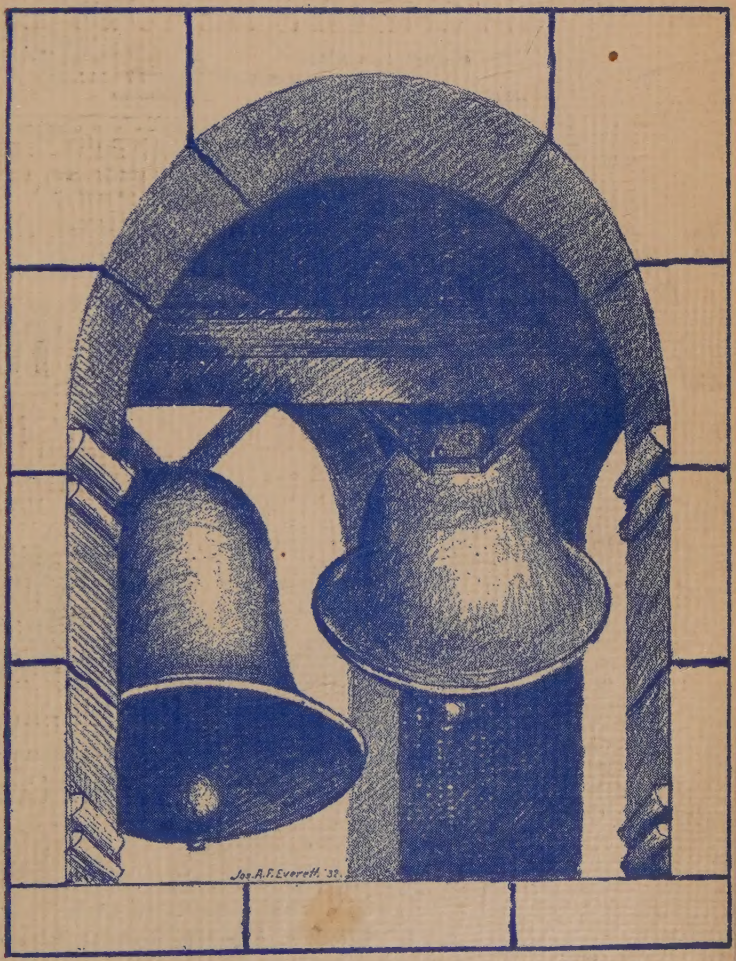
The Relief Society Magazine

Volume XX JANUARY, 1933 No. 1



Ring out the old, ring in the new,
Ring, happy bells across the snow;
The year is going, let him go;
Ring out the false, ring in the true.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.
—Tennyson.

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Organ of the Relief Society of the Church of
Jesus Christ of Latter-day Saints

Vol. 20 JANUARY, 1933 No. 1

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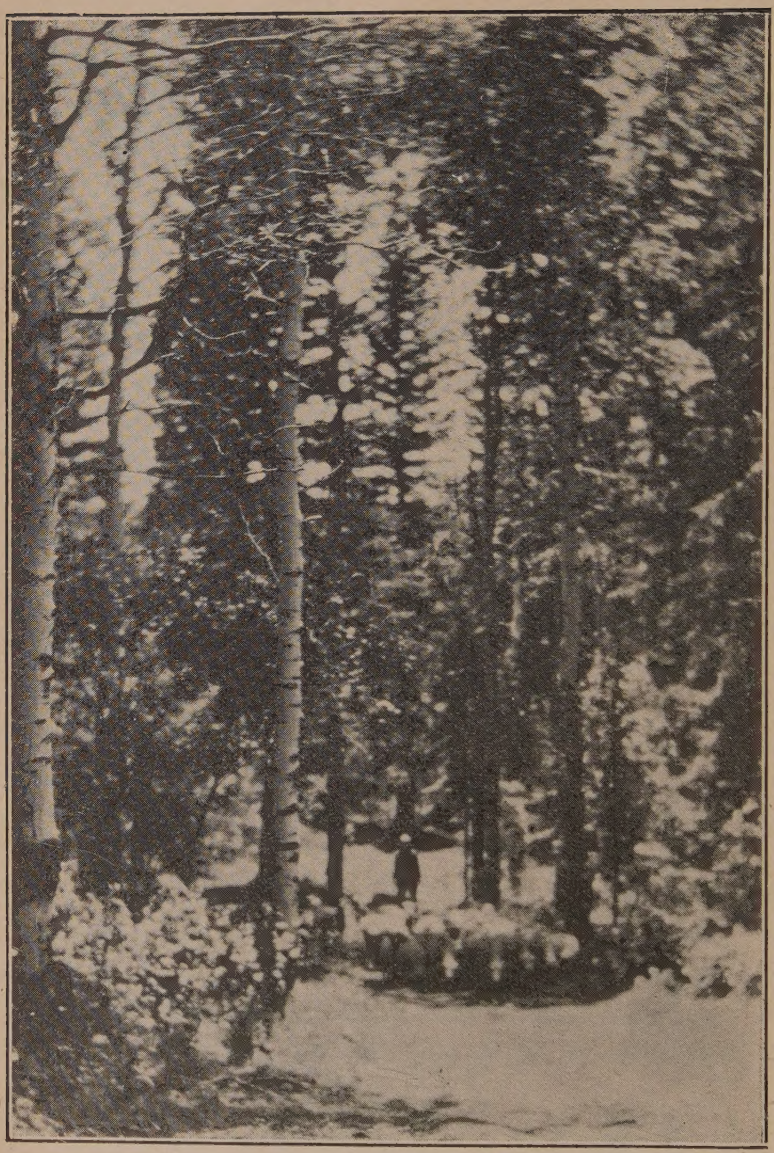
Pageantry of the New Year

By Isabelle Ruby Owen

Oh—pageant of beauty!
Oh wonderful world!
The New Year is arisen
With banners unfurled.
With procession of splendor,
On swift-moving wings,
She beckons us onward
To high-purposed things.
She crieth surcease
Of man's wrong against man;
To the world crieth "Peace—
Good will! 'Tis God's plan."
Her feet are not laggard,
They move like swift tide.
Choice gifts are her cargo—
She scatters them wide.
Her light shines as beacons
Guiding ships safe to shore;
Life's goal will she anchor
In earth's sheltered moor.
Life seemeth the sweeter
For her cherubic charms,
Oh hasten to meet her
With welcoming arms.



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The

Relief Society Magazine

VOL. XX JANUAR Y, 1933 No. 1

Elizabeth Fry, Quaker Prison Reformer

By Arthur L. Beeley

" * * * I was sick and ye visited me: I was in prison and ye came unto me."
—Matt. 25:36.

AS this sketch is being written, two Southern prison officials are being tried for the murder of a youth who died recently in a "sweat-box" in a prison camp in Florida. The case, by no means an isolated one, has focused our attention again on the cruel practices still existing in many American prisons.

So that a brief discussion of the life and work of Elizabeth Fry, one of the most influential of all prison reformers and the most notable one of her sex, is therefore timely. Furthermore, our interest in the Quakers and their influence is keener than usual just now because of the fact that exactly two hundred and fifty years ago William Penn, a leading Quaker, sailed for America in quest of religious freedom; to establish and govern a colony without armies; to administer justice without oaths, and to subdue the Indians by kindness and square dealing.

* * * *

IN order to understand and appreciate the work of Elizabeth Fry let us first consider the Quaker pattern of life which produced her.

There is a popular view, held by most people, that the Quakers are distinguished chiefly by their puritanical dress, their biblical manner of speech ("thee," "thou," "thy," etc.), and their practice of worshiping in silence. These traits, however, are only surface differences. Much more fundamental are their religious beliefs and their moral scruples.

From the outset the Quakers have insisted that the religious life can be achieved without the aid of sacrament or ceremonial, and that Christian fellowship demands no formal creed. They hold, too, that a spiritual experience is an individual affair, a matter of "direct access to God." It is therefore best promoted without priestly interference or the aid of a paid ministry. This personal nature of religious experience logically gave women an equal place with men in Quaker worship and later in their church organization.

Due to their vigorous insistence that Christian doctrine should bear tangible fruit in Christian character; and that salvation can be achieved in this life, not alone in the hereafter, the Quakers have always been keenly interested in the problems arising out of human association.

They have opposed war and slavery, for example, and have promoted education and the more important philanthropic interests of their times.

While Quakerism began with George Fox, the son of a weaver, born at Fenny Drayton in Leicestershire in 1624, the movement itself, however, is largely one of the many by-products of the Reformation, that period of intense religious feeling in Europe which resulted in the establishment of various churches "protestant" to the Church at Rome. It was also about this time that the Authorized Version of the Bible was completed and everywhere became the subject of thought and discussion.

In this atmosphere, surcharged with religious and political controversy, young Fox observed that in spite of much talk about religion there was little, if any, improvement in the lives of people. At the age of twenty-four he began to preach repentance, calling men away from forms and ceremonies and empty profession to "the spirit of truth in the inward parts."

Fox soon attracted followers and his movement grew rapidly. With this growth the Quaker system of peculiar beliefs and practices began to take definite shape. Many of these beliefs were not wholly original with them, yet they were nowhere subscribed to *in toto* by any other sect. It was their indulgence in these practices and beliefs that brought them into conflict with the other churches and particularly with the crown, and was responsible for their later persecution. By this time they became definitely known as "Quakers," because of the marked physical expression of their religious emotions.

The persecution of the Quakers during this period was bitter and malicious. They were accused of being Jesuits because they refused to take the oath abjuring the Pope. They were even prosecuted under the Blasphemy Acts. Their refusal to take the oath of allegiance to the Crown, their unwillingness to go to "church," their refusal to join the militia and to pay tithes, etc., resulted in their wholesale imprisonment and punishment. Hundreds of them were dispossessed of their property and many of them were transported to penal colonies. During the reign of Charles II, for instance, over four thousand Quakers were imprisoned. Four hundred of them, it is said, died in prison and hundreds of others died from violence at the hands of their persecutors. These facts undoubtedly explain why The Society of Friends, as the Quakers are correctly called, have in later years taken an active part in prison reform all over the world.

* * * *

IT is a sociological truth that the survival of any social group depends upon the nature and combination of its distinctive folkways. These unique customs, however, are not always rational or important, at least judged by the standards of another group.

The history of Quakerism furnishes ample proof of this fact. In the Quaker pattern, for instance, the aversion to the oath is very prominent. Like many another sect they find a scriptural basis for their peculiar belief. In this case they cite Matthew 5:34 which enjoins us to "swear not at all." Perhaps, too, the great amount of perjury in the law courts at the time justified their scruples in this regard. However we may disagree as to the importance of the matter, we are forced to admit the logic of their position, that to enforce truth-telling by means of

an oath tends to create a double standard of truth telling.

The Quaker aversion to war, while sometimes fanatical, is much more justifiable. Hundreds of Quaker pacifists, it will be remembered, were imprisoned during the World War for refusing to bear arms. Again, their logic is flawless. They hold war is both "the outcome and the cause of ambition, pride, greed, hate and everything that is opposed to the mind of Christ; and that no end to be attained can justify the use of such means." The universal acceptance of this doctrine by the great nations of the western world would undoubtedly put an end to all war.

With the decline of persecution the Quakers turned their attention to education, philanthropy and social reform. They abandoned their hostility to art and music and gave up their peculiar speech and dress. In addition to prison reform they have been active in promoting the improved care of the insane. The famous Retreat at York, for instance, was established in 1795 by William Tuke, a Quaker tea-merchant. The Quakers were also actively opposed to slavery. The Friends of Germantown, Pennsylvania in 1688, for instance, were the first religious group of any kind to protest against slavery.

Elbert Hubbard once characterized Quakerism as "a protest against an idle, vain, voluptuous and selfish life. It is the natural recoil from insincerity, vanity and gourmandism which, growing glaringly offensive, causes these certain men and women to 'come-out' and stand for plain living and high thinking." While the Society of Friends is still a comparatively small sect, it nevertheless includes in its ranks some of the best-educated and many of the most socially-minded persons of our time. As a body of religious worshipers, Quakerism is undoubtedly on the decline, but as "an atmosphere, a method of approaching questions, a habit and attitude of mind," as Brayshaw puts it, it is by no means decadent.

* * * *

SUCH was the culture pattern which, a century after Fox, produced the Gurneys, a typical Quaker family. Elizabeth, born in 1780, was the third daughter of John Gurney, a banker of Norwich. In her youth she joined in the social life of her time and, somewhat contrary to Quaker tradition, enjoyed music, dancing and pretty clothes.

At the age of eighteen she experienced a sort of right-about-face, religiously. As a result of the preaching of an American Friend, Savery, and her own observations of public recreation in London, she definitely renounced "the pleasures of the world" and became quite puritanical. At nineteen years of age she established a Sunday school for village children at Earlham, where she read the scriptures and gave moral instruction. At twenty she married Joseph Fry, a merchant of some means, and settled in London. While the first ten years of her married life were given over largely to the rearing of her many children, she nevertheless spent much time and energy in religious work. Upon the death of her father, when she was twenty-nine, she became deeply moved to engage in the ministry, having experienced, as she put it, "the incomings of joy, love and peace."

IT was customary with the Quakers, as with other religious sects at this time, to make friendly visits to prisons. In 1813, two Friends, Stephen Grellet and William Forster, while visiting that famous bastille, Newgate, had observed the

Courtesy Society of Friends Library, London
ELIZABETH GURNEY FRY—1780-1845

desperate condition of the women imprisoned there. It was their appeal to Elizabeth Fry, on behalf of these unfortunate creatures, that started her on her career of prison reform in the interest of the woman offender.

Newgate at this time was the most celebrated of all English prisons. It was the catch-all for debtors, felons, and unconvicted alike. Its moral influence was particularly bad because all types were thrown together in large rooms, there being no system of separate cells, such as most prisons use today.

It was in such a prison that Mrs. Fry began her work. Upon her first visit she found about three hundred women, many of them with their children, huddled together in two wards and two cells. There was no form of occupation, except begging. There were no bed clothes or night clothes, and all the women slept on the floor. They lived, cooked and

washed in the same rooms. With the proceeds of begging, solicited through the gratings, many of the women bought liquor which, strangely enough, could be purchased from the prison "tap." Lawlessness inside the prison was so rife that the governor himself never went in alone. Visitors were always advised to leave their watches and money behind.

Elizabeth Fry set herself the immediate task of finding suitable clothing for the women, many of whom were half-naked. She paid regular visits to the prison and proposed the establishment of a school, a project which was accepted with avidity by the prisoners but only reluctantly by the management. While reading of the scriptures formed the basis of her educational work, the personal and impressive influence of Mrs. Fry was, no doubt, the real cause of her quick success.

At this point her latent genius for organization and cooperation showed itself. She was able to interest many other women in her prison work, with the result that in 1816 an Association for the Improvement of Female Offenders in Newgate was founded. Under the aegis of this Association the improvement of conditions at Newgate went forward rapidly and a paid matron was soon appointed.

Fresh from her success at Newgate, Mrs. Fry visited many of the other prisons in England, proffering advice on the management of women offenders and organizing local associations to carry on the work. An especially acute problem which she solved with characteristic success, about this time, was the improvement in the care of female felons en route to the penal colonies in Australia. It was customary in those days for convicted persons of both sexes to be "transported" by a licensed ship-owner who reimbursed himself for the cost of such transportation by virtually selling the convicts to anyone in these penal colonies who wanted their services. The conditions under which these journeys were made can best be imagined when it is remembered that the trip took from three to six months in sailing vessels.

The reports of these successes traveled rapidly, with the result that Mrs. Fry was favorably—sometimes fearfully—received wherever she went. Just as John Howard, pioneer prison reformer, had done before, and as our own Dorothea Dix did later for the insane, Elizabeth Fry traveled widely on the Continent of Europe, often upon the invitation of a king or a queen, in pursuit of her one dramatic objective, namely, the welfare of the female offender. In the course of these journeys, interrupted as they were by domestic difficulties and her husband's bankruptcy, she visited Scotland, Germany, France, Holland and Denmark. Within eight years after her work began at Newgate, seventeen associations for the improvement of female offenders had been established in Great Britain and four in Europe.

* * * *

DURING these years of intensive effort, Mrs. Fry was evolving what now may be regarded as certain fundamental principles of penology. Before a Committee of the House of Commons in 1818, she stated them briefly: 1, the classification of offenders according to age, sex and offense; 2, the provision of self-respecting work for all prisoners; 3, the supervision of female offenders by female officers; 4, systematic religious instruction. Whatever may be our doubts about the last-named of these principles, no one will doubt

the validity of the first three, even today.

The soundness of her views on these subjects and the clarity of their expression before the parliamentary committee, a hundred years ago, are historically significant. Her ideas regarding the "congregate" plan, for instance, are summed up tersely in her own words, as follows:

"I believe the moral discipline of a prison can never be complete while they (the prisoners) are allowed to sleep together in one room. If I may be allowed to state it, I should prefer a prison where women were allowed to work together in companies, under proper superintendence, to have their meals together under proper superintendence, and their recreation also; but I would always have them separated in the night; I believe it would conduce to the health of body and mind. Their being in companies during the day, tends, under proper regulations, to the advancement of principle and industry, for it affords a stimulus. I should think solitary confinement proper only in very atrocious cases. I would divide my women for a few weeks till I knew what they were."

Perhaps the most far-sighted of all her penological proposals has to do with the difficult problem of prison labor. She said:

"My idea with regard to the employment of women is that it should be a regular thing, considering that there are so many to provide for. There is the army and the navy, and so many things required for them: why should not government make use of the prisoners? But I consider it of the utmost importance, and quite indispensable for the good conduct of such institutions, that the prisoners should have part of the earnings of their work for their own use; a part they might be allowed to take for tea, sugar, etc., but a part should be laid by, that there may be some provision for them when they leave the prison, without their returning to their immoral practices. * * *"

No sounder policies of prison administration have ever been advanced by anyone in the last five hundred years. Even today, in the United States, we have not yet generally adopted the practice of paying prisoners a wage. We do lip-service to the principle, to be sure, but that is all.

* * * *

TO attempt an appraisal of the life and labors of Elizabeth Fry is difficult and perhaps unnecessary. Suffice it to say that she was one of the soundest and most practical prison reformers of our time. She demonstrated also that it is possible for a woman to play her part in the great humanitarian work of the world without neglecting her home and children. She proved, too, that in promoting the interests of women it is not necessary to develop a hatred for and bitterness towards the male of the species. She was a credit to her sex.

Happiness

By Ella J. Coulam

I go in search of happiness,
I hunt and cannot find;
It always seems to slip away
Before or just behind.

I think to-morrow it will come,
Oh! surely it is near,
But each day seems to have its share
Of trouble, toil and fear.

So now I'm going to settle down
And cease the world to roam,
For here within my very walls
Is happiness at home.

Your Home Beautiful

By Mabel Margaret Luke

HOME—one of the most loved words in the English language. Originally it meant merely an abode, but down through the ages it has gained a new meaning—"an endeared dwelling," "a congenial abiding place."

And home should be more than a place to live in—where we eat and sleep. It should be a haven for the weary, a retreat for those vexed by life's problems. From the home must come the incentive for better living, for higher ideals. Home should be a place where one can live comfortably, satisfyingly and happily.

Your home is an index of your character, a reflection of your personality. It is the background, the setting, for the play called "Family Life." Is it the right setting for your family? Home is what *you* make it—it expresses *you*.

I have always thought it was too bad when a story ended, "And they lived happily ever after." What an opportunity the author misses. He might go into detail of the romantic adventure of making the home in which they spent their lives "ever after."

No matter if you live in a magnificent suburban home or in a humble farm cottage, your home may be lovely. It is your duty and privilege to make your home pleasant and attractive, to your family and your friends. You should greet your home with pride.

Throughout the history of the world man has striven to translate his thoughts in terms of beauty. In primitive times this was evidenced in the crude decorations on the cave walls, in pottery and in weaving. The course of civilization is mirrored in the development of the home, and the beautiful things that are counted among the chief glories of civilization have come down to us through the centuries.

In recent years home beautification has become a part of the life of most intelligent people. There has been such an astonishing revival of the national taste that an appreciation of the beautiful has come to be an accepted index to our culture.

However, many people have the idea that to decorate their homes correctly involves vast sums of money. This is far from true, for example, it is no more expensive to paint a room in lovely, harmonizing colors than to have a dull, lifeless interior. Beauty and character can be expressed at a minimum of cost. A knowledge of the rules of interior decoration, rather than being expensive, will often prove of genuine economy. Expensive materials and furnishings may be overshadowed by simple and less expensive items more tastefully arranged. Let me illustrate. One may admire a piece of silk damask and buy it for some room in the home, although it may not fit there at all. Chintz or rep might have been very much more suitable and decorative, and certainly less expensive. We are not judged by the quantity, or value of our possessions, but by what these possessions show us to be.

AN attractive room never comes by accident. It is the happy result of thought and plan. There are certain fundamental principles that underly all good decoration which can easily be followed to ob-

tain the effect desired. Always, remember, though, that to be truly your home there must be something of you in it. It is ever so much more satisfactory to plan one's own home than to follow someone else's ideas. Express your individuality; be original, not that to be different has any justification in itself, but originality in achieving a fresh and harmonious effect is welcome; and to do that you will not upset the fundamental laws of balance, scale, and proportion, movement, texture and unity.

It is the purpose of these articles to help you secure a clearer understanding of these principles and the proper application of them in your efforts to realize your "dream home."

BALANCE is perhaps more important than any other one thing in securing an artistic result. Balance gives repose and restfulness. We might briefly define it as an agreeable distribution of emphasis. Most of us can recognize balance instinctively. For example, if we entered a room where all the tall and heavy pieces were at one end, we should feel as if it were tipping that way, that we would have to steady it. If there is an attraction of architectural or other features pulling in one direction there must be a compensating attraction somewhere else. If there isn't unrest will result.

This equalizing of effect may be accomplished by color, value, and bulk. There are two kinds of balance—formal and occult.

Strictly formal balance is where there are identical objects at equal distances on either side of a center line. Two windows, alike in size, and form, and exactly the same distance from a center fireplace would result in formal balance. Or two like chairs on either side of a bookcase or table; two candlesticks, and perhaps two other like objects on either side of a clock on a mantel, are other types of formal balance. This sort of balance is easiest to obtain, is satisfying to the eye and produces a sense of restfulness as well as dignity. However, when used too much it will result in stiffness and monotony.

The other, or occult balance seems to be felt, to appeal to our sensitiveness. It is more subtle and provides variation and interest. For instance, if on one side of a fireplace we had a window and on the other only a plain wall, we should have an unbalanced condition. But if against the plain wall we put a table with a mirror above it we would have occult balance. This can be further illustrated in the case of two chairs of unequal size. Imagine that these chairs were put on a balancing board placed over a center article. If we put the larger nearer the center and the smaller at a greater distance from the center we would have balance. This works on the same principle as a see-saw.

Balance can apply to color as well as bulk. Imagine that we placed two small walnut cabinets on either side of a center article. It would balance, of course. But suppose we painted one of the cabinets an ivory color. It would now be unbalanced. There is a difference in color value. We would have to add something to the lighter cabinet to equalize the attraction.

If there is no center object, and you have two articles to place against a wall, put them at equal distances from an imaginary line, leaving a greater distance at the outside than between the articles to avoid stiffness. A good example of such an arrangement would be with twin beds.

WE have been considering only one wall, or one group. The matter becomes more involved when we have the entire room to consider. If we have a fireplace in the center of one wall and there is no architectural balance on the opposite wall, we would secure a balance if we put there such an article as a secretary-bookcase. To assure yourself that you have balanced your room, stand in the center, look at each wall, then turn and face the corner and look at in connection with the adjoining wall. Then get the effect of the room as a whole.

There are many interesting possibilities in balancing. Work some out for yourself by arranging and rearranging your furniture, the bric-a-brac on mantels and dressers, etc. Train yourself to recognize balance.

Because scale and proportion are so closely associated in meaning, for our purpose we can consider them together. Proportion is the logical relationship of size between the several parts composing the whole, for instance, a chair might have a back that is too heavy in proportion to the size of the legs.

Scale might be defined as a consistency of dimensions between the whole and its parts or between two or more objects. It includes the room and all objects placed within it. To illustrate: Into a small room we might introduce a number of pieces of furniture of massive size, which although in perfect scale with each other are out of scale with the room and therefore give it a crowded, choked appearance.

Other concrete examples of the violation of scale are: hanging delicate curtains from heavy rods; or combining in the same room pieces of vigorous character with those of delicate line and feeling. The writer recently saw an example of this sort. Over a dainty mahogany table hung a huge picture, having a wide, gilded frame. It was very much out of scale with the table as well as appearing ridiculous. One feared the fate of the table should the picture fall.

A word should be said here about the application of scale in pattern. Do not use large, sprawling patterns in the wallpaper, drapery, or floor coverings of a small room. An upholstery material with a large, prominent design could not be used on a chair of delicate proportions without upsetting the principle of scale.

THE problems of proportion and scale will confront us in every phase of furnishing the house. Especially must we consider it when buying furniture or other articles for the home, for choosing the right thing and making it a part of the whole is the secret of success in good decoration.

Have you ever noticed how your eye follows any line in the direction in which it is going? For example, in an arched opening your eye goes up, around the curve and down. In a room where there is vertical striped wallpaper your eye does not stop until it reaches the end of the line. In some patterned wallpaper or linoleum your vision jumps from one part of the design to another, unconsciously creating lines which it follows in some direction. This reaction is called movement and a knowledge of its application is very important. Movement has the opposite effect from balance—balance satisfies the eye and there is repose—movement is constantly leading your eye in one direction or another and causes unrest.

If small rugs are laid diagonally on the floor they are in opposition to the movement created by the lines

of the room which is rectangular, therefore, there is conflict. Your eye is involuntarily pulled up, down and across all at one time. This is also true in the case of putting furniture at various angles and cata-corner in the room. There can be no rest in such a place.

If your room is too high or too low a knowledge of movement is valuable as you will be able to produce apparent remedies. In a low room which you wish to appear higher, use vertical strips and lines. In a high room, horizontal lines should be emphasized.

HOWEVER, if the movement in our rooms was all horizontal and vertical it would prove monotonous. A proper use of rhythm or movement in curved lines, arches, draping and designs will add interest. Let us take as an illustration the popular tie-back curtain—if draped gracefully and subtly back there is an interesting line created, but if it is compressed as though it were in too tight a corset, the line of the window is broken and the result is distracting.

Another quality which you should learn to recognize is texture. This will be treated more fully in the articles on textiles. But because we will meet it from time to time when dealing with all finishes, etc., it will be well to give it a little attention now.

Texture is the surface finish, the roughness or smoothness, the feel of a material, be it cloth, masonry, pottery, or anything else. To show the value of textural harmony a common violation of it will be pointed out—the use of coarse, rough bricks around the fireplace opening when the mantel is of fine enamel finish.

In a room of fine proportions with beautifully paneled and painted walls it would be a mistake to use drapes of tapestry or heavy linen, while if these were used in a room of, say Renaissance influence, with rough plaster walls, they would be in perfect harmony.

Texture is somewhat influenced by the demands of use. We would not, for example, put a fine silk material on the floor, nor would we put light fragile upholstery on a chair or couch which was in constant use.

There should be variety and contrast in texture which will lend charm to the room, keeping in mind the principle of necessary harmony that must exist between articles used together. A fine wool rug may be used in the same room with silk damask drapes. While not of the same texture, there is similarity enough for them to agree perfectly.

TO have harmony, there must be a measure of similarity, things must be more alike than they are unlike. You can then gain the desired result. To illustrate:

If in a room of oblong rectangular shape is put a round table there is conflict as there is no similarity between the round and oblong dimensions. But if the table is elliptical (oval) harmony will be restored as the likeness is more apparent than the difference.

You can see the workings of this principle for yourself by using a piece of paper of oblong rectangular shape as a vertical panel. On this place a smaller piece of paper the same shape. There is harmony here, a unity of form. If you turn the paper so the length lies horizontally on the panel, here will be conflict. But use an oval and harmony is restored, as the shapes are consistent.

Another illustration of this principle is in using furniture of the same general boundary lines as the wall—that is, in a high room tall

furniture will look better, and in low ceilinged rooms all tall furniture would be incongruous. But this does not mean that there can be no contrast in the form of things—there should be for the sake of emphasis, but the dominant idea should be one of structural unity.

Our aim in interior decoration is to find a harmony that is not monotonous, and to be able to introduce contrast without conflict, for just as a false note can ruin the harmony of a musical chord, so can a wrong design, or an unhappy color combination destroy the effect of an otherwise perfect room.

Next Month: Color and Color Schemes.

Chicago's 1933 World's Fair

THE story of mankind's amazing progress in the past hundred years will be dramatized in Chicago's 1933 World's Fair—A Century of Progress Exposition, which will formally open its gates to the world on June 1, 1933, and run for 150 days thereafter.

The Exposition will celebrate Chicago's 100th birthday, but what is even more important, it will celebrate the progress of civilization which has made the growth of cities like Chicago possible.

A century ago man moved on the surface of the earth only as fast as his own feet or the feet of animals could carry him; communication was possible only by messengers and depended on the speed of their legs; people lighted their homes with candles; open fire places provided warmth; privations and diseases claimed millions of victims yearly.

Today travel has been revolutionized on the earth by the railroad and automobile and man now invades the realms of the air and the depths of the sea; communication is instantaneous throughout the world by radio, telephone or telegraph; electricity lights the nation's homes and runs its factories; radiators and furnaces heat our homes; medical science has developed new weapons for fighting diseases; commodities and conveniences undreamed of 100 years ago by even the most wealthy are now available.

As one of the outstanding features of the Exposition, a Hall of Religion, forming part of the Social Science Group, is being planned. In this building exhibits of various denominations and religious organizations will be located. It is planned also, in connection with the work of the Religious Committee to hold during the Exposition a series of world conferences and congresses on world peace, the labor problem and other phases of religious and civic activities.

The site of this Exposition is a beautiful stretch along the shores of Lake Michigan, within walking distance of Chicago's downtown business section.

Sonnet of Loneliness

By Rosannah Cannon

Awarded First Prize in the Eliza Roxey Snow Poetry Contest

SERENE and still, she walks her way of pain.
Only her eyes show anguish now and then,
At such quite unexpected moments when
She breathes the scent of lilacs in the rain,
Or hears the thin, sweet call of mating birds,
Or watches slender aspens bud and leaf.
Hers is no loud, no stormy kind of grief,
For all her suffering she has no words.
But when I see her take a child's soft hand,
And touch his sunny hair, his cheek wind-tanned,
And strain him close, and sob deep in her throat;
I turn away from this familiar note.
I know this sharp, unceasing sorrow, too.
** * * Missing the small, brave son I never knew!*

ROSANNAH CANNON

Utah State Training School

By Dr. H. H. Ramsey, Superintendent Utah State Training School

THE survey made by Dr. George L. Wallace under the direction of the National Committee of Mental Hygiene, established the same facts in the State of Utah that similar surveys have brought out in other states, that is: that the feeble-minded unrecognized, unsupervised and untrained and through haphazard methods of caring for them in prisons, poor farms, infirmaries, orphanages, allowing the females to become sexually promiscuous and with no restraint of reproduction, costs the tax paying public more as the years go by than would be the entire cost of a well organized mental hygiene program, including the school for the types who can profit by instruction, traveling clinics for their recognition, child guidance in connection with the work and a complete educational program to bring the public to their full responsibility for the defectives in our midst.

Recognizing the great social and economic loss resulting because of the lack of any organized effort to recognize, care for and train the feeble-minded children of the State, the Utah State Legislature of 1929 established the Utah State Training School at American Fork. The location of the institution is ideal. It is situated on a 400 acre tract of tillable land, two miles northeast of American Fork, overlooking beautiful Utah valley and Utah Lake.

The plant of the Utah State Training School is incomplete, as only a partial building program was allowed by the Legislature establishing the Institution. The present plant consists of two dormitories, service building, laundry, comprising the main school department and where 195 children are now being cared for and given such training as their mental capacity will permit. A fifth building, one mile from the Institution for farm colony cases, is

UTAH STATE TRAINING SCHOOL

utilized for the care of older males who are beyond school age and who are not capable of doing school work. These, however, are given training in farm activities, and with the farm manager and attendants have this year cultivated a large acreage of wheat, corn, potatoes, and a great variety of vegetables with a splendid yield of produce which has added materially to the support of the Institution.

The anticipated building program was planned for 500 children but the funds available did not make this

possible. The present capacity of the Institution is approximtely 200 and there are more than a hundred children on the waiting list, whose admission will depend upon the erection of additional buildings.

THE school department of the institution is headed by a director and psychologist and six teachers who are especially trained for their work. By thorough psychological examination the mental level is determined and the child is given work on this level. At first the best the child can do is good enough and it is our experience that the majority of these children who have failed in the public school take new courage and make satisfactory progress. In addition to the academic school work given, the children whose mental capacity indicates their ability to do such are taught handiwork of various kinds which, not only provides the means of occupation, but develops them into useful individuals.

The intellectual level is the guide to what a child can do. Comparing intelligence to a ladder, we can say that some children are quipped with long ladders, while others have shorter, and still others very short ladders. The child with normal or superior intelligence has a long ladder and can look into high windows, and a great many windows. The child of low intelligence, or having a short ladder, can reach many low windows with his short ladder. Therefore, in order to make the training of the feeble-minded effectual we must first know something of the length of their intellectual ladder, and then adjust these short ladders to windows which are not too high for them to reach. Then it is first necessary to ascertain the child's mental age, or length of his intel-

lectual ladder. With proper institution equipment and patient teachers, the majority of the feeble-minded can make use of their limited intellect, and even though their work may be of a menial type it is useful and serves to make their existence not only bearable, but happy. The girls, whose mental ages range from six to nine years, can learn to sew, mend, cook, wash dishes, scrub, knit, sweep, dust, iron, serve meals, make beds, polish floors, clean windows, prepare vegetables, and many other useful tasks, menial but still useful and which are necessary for the existence of themselves, as well as others of higher intelligence.

BOYS ranging in mental age from six to nine years can learn to plow, hoe, gather vegetables, handle stock, saw wood, split wood, dig ditches and post holes, drive teams, mix concrete, use a wheel-barrow, do rough carpentry, make brooms, repair shoes and all hand work necessary for existence and progress.

Boys and girls of lower intelligence, or ranging in mental age from 2 to 5 years can learn to dress, and undress, become tidy, eat, respond to a command, learn own name, repress emotional disturbances, behave properly, and other achievements which considerably lighten the burden of their care, either in the home or institution. This phase of work has been passed unnoticed and unprovided for, and such children allowed to grow to adult life only to fail and become charges in various forms, because their situation was not recognized. To one accustomed to daily viewing the unfolding of the abilities and achievements of these blunted and subnormal brains, it becomes the greatest work in the world, not only for the sake of the defective child, but as the greatest factor imaginable in the relief of society from human failure and the vast expense which must be paid by the tax paying public, as the result of their unguided and abnormal activity, as paupers, criminals, prostitutes, dependents and objects of both private and public charity.

It is too often the fault of people that they look upon the feeble-minded as entirely helpless and worthless and for this reason many

look upon the Institution somewhat as an asylum for the care of helpless cripples and practically mindless idiots for whom, of course, there is nothing to be done except to care for them. The school type of child, intelligence quotient ranging from forty to seventy-five, should be given preference here because of the fact that it is the feeble-minded within this range who finally become the State's greatest social problem and economic burden, not only on account of ther anti-social activity, but for the greater reason that they reproduce their kind rapidly and cause a continual mounting of this gigantic problem.

THE first purpose then of the school would be for the training of the child who is too dull to profit by instruction in the public school, but yet who has intelligence enough that with special training and supervision through the developmental period of life can be made self-supporting and an acceptable citizen even though the intelligence may be limited.

Of first importance in the management of the school is giving the young defective a chance and it is certainly a wise procedure for any state for obvious reasons to provide the necessary machinery for the proper recognition, supervision and final adjustment of its defective children while they are in the formative period. The establishment of this school comes about as the result of the interest in mental hygiene problems and carries with it much more than merely the local activities of the school. It would contemplate a traveling clinic, composed of a trained personnel for the purpose of examining retarded and maladjusted children in the public schools; child guidance clinics for the purpose of examining problem children in the various towns of the state and giving advice to parents and teachers concerning their adjustment. It would foster a complete mental hygiene program as outlined by the National Committee and State Mental Hygiene Societies. The school has established an outpatient department for the purpose of giving physical and mental examinations to retarded and maladjusted children on each Saturday from 10 a. m. to 1 p. m. at the Institution. This will

PUPILS IN UTAH STATE TRAINING SCHOOL

enable this department of the school to give possible assistance to families or organizations while the school is awaiting additional accommodations and this service is rendered without charge to the public.

OUR experience would indicate that we are emphasizing the intellectual capacity and training, and neglecting opportunity for emotional study and guidance. Therefore it is the purpose of the Institution to not only carefully establish the child's intellectual level, but also to carefully consider emotional trends and give proper guidance to the same as far as possible. Too much emphasis cannot be placed upon this phase of the work. The results of emotional training must be seriously questioned. It is undoubtedly true that in all of the educational activities, even the normal, we have placed too much stress on the intellectual and neglected or promoted the wrong kind of emotional education and this failure has resulted in a vast increase in child delinquency and mental instability in our young. To him who becomes concerned enough about this phase of education to the extent that our children will posses greater emotional balance, the world will finally give a crown, for this is the balance wheel of civilization.

True Love

By Magdalene C. Stephens

True love is a spark of fire eternal,
Coming from far-off lands supernal;
God himself the torch supplied,
Our erring human hearts to guide.
So come we from hovel or mansion hall
Both king and peasant obey love's call;
And though its voice be soft and tender,
Lo! to its power we all surrender;
Through all our journey here below
Love is the sweetest gift we know.

The Salt of the Earth

By Lelia Marler Hoggan

AN expression little short of dismay clouded pretty Lelia McAllister's face, as she inspected the newly discovered run in her silk hose.

"Just my luck," she soliloquized. "Of course it would be my best ones. And my only party dress is practically ruined."

She smoothed out the silken folds of the long skirt, almost tenderly.

Her cousin, Maud Stone, opened her eyes, and yawning sleepily, reached for the alarm clock.

"Three o'clock? I thought it was morning. What you doing up here at this time of night?"

"Had a wreck."

"A wreck!" ejaculated Maud, sitting up in bed in alarm. "Anybody hurt?"

"Not seriously. It sprained George's ankle, and cut up Hallie's face a little."

"And you?"

"Not even a bruise. But it wrecked my lovely orchid. Just look." And she held up the grease stained gown.

"The cleaner can fix it without a blemish, I'm sure."

"Yes, but where's the dollar and a half coming from?"

"I'll lend it to you."

"Thank you, Maud, if you will. It took weeks of careful saving to pay for this outfit. And now, with the New Year's party only two days away, and a date with one of the richest boys in town, of course something would have to happen. Look at my beautiful hose."

She slipped her hand into the stocking and revealed the long run. "Isn't that just tragic?"

"It could have been worse, my dear. You might have broken your leg, you know, or even your neck."

"I guess you're right," admitted Lelia. "The car turned clear over, you see. But fortunately we lit in a snowbank."

"Driver drunk?"

"No, Max wasn't very drunk. It was the other fellow's fault."

"Rather a late hour, don't you think, for respectable people to be getting home."

"Possibly. But it's the regular time all high class parties break up."

LELIA put the dress on a hanger and viewed it dismally.

"I know I should be feeling thankful that no one was killed," she ruminated, "instead of thinking about the clothes. But that's what comes of being so blamed poor."

"Don't take it so to heart, dear, I think you're a hundred times lucky."

"I know I am. But oh, Maud, I could cry every time I look at these hose. What's the use?" she exclaimed desperately. "I tell you I'm not going through life in one long drawn out wail of poverty. I'm going to marry a rich man. Then I'll not have to weep over a run in a little, old, measly pair of hose. I'm going to marry Max De Lane if I get the chance, regardless of all the pious warnings I'm receiving."

"Well, Lelia," drawled Maud, yawning, "in a book of ancient history I sometimes read, there is a story of a bright young man who sold his birth-right for a mess of pottage. Maybe—"

"Yes, I've heard of that gentleman before," interrupted Lelia. "I'm not at all interested in his foolish bartering. Besides, I expect to get more than a pair of silk hose out of the transaction."

"What, Lelia?"

"Oh, money, and happiness, maybe."

"What about Dick?"

"You're just like Mother, Maud, you always think of Dick Brandon."

"Well, my dear, it's hard to think of your marriage without thinking of Dick. Besides, Dick is a wonderful fellow. My sister Eva says all the High School girls were wild about him last year."

"Sure they were. He was the best all round athlete in school. Girls always fall for an athlete."

"Oh, but Lelia, Dick is so fine—clean, honest, ambitious—"

"Not very ambitious or he wouldn't accept a flunky job in the Paris Cafe."

"Why, Lelia, I call that a good job. But flunky or not, if my lovely little sister Eva, were to marry Dick Brandon tomorrow, I would go down on my knees in gratitude."

"That's just the way Mother would feel if I should marry him. I think she has a positive grudge against Max, just because he isn't like Dick."

"No, Lelia, it isn't that. But she feels that Dick can be trusted. He is a man who will go on to bigger, finer things each year. She wants to secure for you, the same peace and contentment that her marriage has brought her."

"Well, Mother's sure had a hard enough time raising us eight children. Her life has been one round of work and worry."

"And love, and joy, and satisfaction," put in Maud. "Few women have been happier than your mother, Lelia."

"Just the same, Maud, I'd sooner risk my happiness, curled up in the lap of luxury, than trudging down the hard beaten path of romance."

"That's all right, Lelia, just so you aren't sorry too late."

"You're getting preachy, Maud, and it's nearly four o'clock. I'm going to get a few winks before it's time to go to work again."

"I hope you dream of Dick. I'd like to see the dear boy get an even break."

LELIA did dream of Dick. But she hurriedly put the memory of it out of her mind: just as she had for many weeks, been crowding out of her remembrance, the many happy incidents surrounding her school days with Dick.

The fast social set of the town had taken Lelia into their circle. Her charming personality, her beauty, and her tact, were bringing her into the activities of a group whose ideals and mode of life were as foreign to her conservative Christian pattern, as night is to day.

The big event of the holiday season for this group, was a progressive breakfast planned for the New Year. It was to commence at midnight and continue until daybreak.

Thanks to Cousin Maud, Lelia was in readiness for the party. Her orchid dress was restored to its original beauty and the long run in her silk stocking had disappeared.

Max De Lane, the beau ideal of the group, was openly acclaimed as Lelia's suitor. And yet Max had no serious intentions for Lelia or any other girl. He lived fast, spent his money freely, and thought only of his own comfort and entertainment.

The night of the party, his elegant coupe rolled up to the Little Old Inn just as the bells and whistles announced the coming of the New Year.

He and Lelia were enthusiastically welcomed. And the first course of the New Year's breakfast was promptly served on tables gaily

decked for the occasion. There was music, and laughter, and happy sociability.

From the Little Old Inn the party proceeded to the Half Way House for the second course of their breakfast. The gaiety grew more pronounced as the breakfast proceeded. Some of the women and all of the men were beginning to sip a little wine, and already, the cigarettes had been passed. Lelia refrained from taking either.

From the Half Way House they came to the Paris Cafe. The fourth, and last course of the breakfast, was to be served in a Japanese Restaurant, in an unfrequented quarter of the town.

The merry makers were becoming somewhat hilarious, now. But as the merriment rose Lelia became more serious. Repeatedly she was urged to be one with the rest, but she continued to refuse both the wine and cigarettes.

As they thronged into the Paris Cafe her gaze at once centered on a stalwart white clad waiter, arranging the last details of the floral decorations. Her heart leaped at sight of him. He was outstanding in comparison with her group. She shifted her gaze when he turned toward her. Just as he drew her chair out from the table, the napkin at her plate fell to the floor.

"I beg your pardon," he said quietly, but his laughing eyes were looking straight into hers with a fearless expression, almost a challenge it seemed to Lelia.

SHE met his gaze, however, with a counter challenge.

In a moment he returned with a fresh napkin which he placed very carefully beside her plate.

As Lelia spread the bit of linen across her lap, her eye caught a penciled marking on the hem. She looked down again cautiously. "Matt. 5:13," she read, in the writing she knew so well.

She tried to give her attention to the meal. She pretended to be gay. But she scarcely saw the food before her.

"Matthew, five, thirteen. Matthew, five, thirteen," came the words, beating like a tatoo on her heart.

She knew it was a message from Dick, the need of which seemed to be most imminent. But try as she would, she could not recall the scripture passage it designated.

Now she was eating some dainty dessert. Now she was trying to reply to some witticism of Max's. But above the laughter of the group, above the College songs of the radio, the little rhythmic words chanted in her heart, "Matthew, five, thirteen."

Now she was finishing her dessert. In a few minutes the course would be through, and they would be starting for the Japanese Restaurant.

"Hurry, hurry," whispered her heart.

"Matthew, five—" oh, now she remembered. It was Christ's Sermon on the Mount. But what—what could it mean?"

"The girl of my dreams is the sweetest girl in all the world I know," came the melody over the radio.

"She drinks, she smokes, and she tells shady jokes," rang out Max's discordant parody.

"Now, Baby," he bantered, holding his silver cigarette case across the table to her, "this breakfast is nearly over and you've missed all the fun. Come on, have a little smoke with me."

Lelia's smile was pathetic but she did not reach for the case.

"Drinks before smokes," announced Jerry Bates. "Here, pass me Lelia's glass. We're all going to have one on the New Year. What's

your resolutions for the New Year, girls?"

"Start with Bud," chorused the girls.

"All right, Bud, you're at the head of the table. What's your New Year's resolution?"

"Eat, drink, and be merry, for tomorrow we die," groaned Bud.

In a few minutes it would be Lelia's turn. Her fingers trembled as she toyed her glass. And then, a little silent prayer stilled her throbbing pulses. "Matthew, five, thirteen." Now she knew.

THE laughing, drinking, hilarious group faded out like a shadow. For one moment she was sitting beside Dick in College Hall, listening to the baccalaureate sermon. The speaker's words rang out with such power that her soul thrilled to his forceful appeal.

"Matthew, five, thirteen.

"Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted?"

Then followed his appeal to them to be true to their spiritual, their lineal inheritance.

"Are you prepared," he asked, "to accept the blessings and promises that have come down to you through the ages? Those going before you have paid in pain, and blood, and tears for the spotless mantle they have placed on your shoulders. Are you willing to make a similar sacrifice in order to pass it on to the next generation without blemish?"

"What's your New Year's resolution, Lelia?"

She came back with a start.

She was not trembling, now. Her white lips were set in a straight line. Raising her wine glass, she poured the red liquid into her dessert dish. Filling the glass with clear water, she touched it to her lips, and then raised it high.

From a near table Dick was looking straight into her white face.

"My New Year's wish and resolution in one," she announced. "During the coming year, may each of us live up to the fulness of the high privileges of law-abiding citizens, in this illustrious nation of ours, the United States of America."

"Hey, you've missed your mark, little girl," shouted Jerry Bates. "This ain't the fourth of July. This is New Years."

"Fine resolution, Baby," commended Max, glibly. "And now, you're going to have a little smoke with me." Again he reached the silver case across to her.

"Thank you, I do not smoke," she announced, clearly.

Motioning to Dick, she turned to the crowd.

"I want you folks to meet my friend, Dick Brandon, the best athlete at our school last year. If you'll excuse me, please, I want Dick to take me home."

"Ah, Lelia, be a sport," pleaded Bud. "Don't break up the party right in the middle of the fun."

But Lelia had already turned to Dick. "Are you awfully busy?"

"Never too busy to take orders from you, Lelia."

With a bright smile she waved to the now serious group. "Happy New Year to you all!"

Outside, she turned to Dick. "Thanks, Dick, for the rescue."

"For awhile," he said, "I was afraid you hadn't seen it."

"I saw it all right, but at first I just couldn't remember."

"I never thought of that," said he.

"Here comes your cab, Lelia. Say, if you'll wait for me, I'll be up about five tonight, and we'll go places. Will you wait that long?"

"That long? Why, Dick, I'd wait years for you."

The Children's Bureau, It's Purpose and Workings

By Anna Laura Stohl Cannon

THE act which was signed by President Taft on April 9, 1912, creating the Children's Bureau directed that this Bureau should "investigate and report * * upon all matters pertaining to the welfare of children and child life among all classes of our people." Miss Julia C. Lathrop, the first chief of the Children's Bureau, set forth its purpose in these words, "The Bureau is to be a center of information useful to all the children of America, to ascertain and to popularize just standards for their life and development."

The first aim of the Children's Bureau is, logically, the preservation of life for all children. Physical care such as to permit them to grow and develop properly is a further aim. The Bureau works to the end that every child be given the opportunity to attend school. It is striving to see that no child is the victim of harmful industrial activity. It maintains that children who have conduct problems should be cured and not punished. The Bureau emphasizes the importance of the home, and supports the view that no child shall be taken from his own home or from the custody of his own parents because of poverty or illegitimacy. Children who, of necessity, must be cared for outside their own homes are held to be entitled to a type of care approximating normal home life. Children who are the victims of mental and physical defects should be given every possible opportunity for correction and care. Summarized, the ultimate aim is that every child in the country be given opportunity for maximum physical, mental and social development. This is the practical purpose which the staff of the Bureau is working to accomplish.

MISS GRACE ABBOTT, the present chief of the Children's Bureau recently said, "The task which was assigned to the Children's Bureau by Congress twenty years ago is not completed. It meets the proverbial description of women's work—it is never done." The goal of child welfare work is not only to assemble, organize and apply all available information for child development but at the same time, through research and study, to extend the boundaries of knowledge. There still is a long way to go to bring practices up to the standards established on the basis of present information. Much progress has been made, however, in realization of aims during the twenty years of the Bureau's existence. In 1912 only eight states had complete systems of birth registration and only half the states had records showing death statistics. The expansion of the birth registration area by 1929 to 46 states and the District of Columbia brought the percentage of the population of the United States included in the area up to 95. It is impossible to accurately say how many babies were born in the country during 1912, or how many, at that time, died during the first year of infancy. The best estimate indicated that over 300,000 babies less than a year old were dying annually, and authorities were of the opinion

that half this number were dying needlessly. In spite of the large increase in population only half that number died during 1930. According to the 1912 estimate, out of every 1,000 babies born alive 124 died during the first year of life; the death rate in 1920 for this group was eighty-six and in 1930 sixty-four in the United States birth registration area.

Children born today have the benefit of a more enlightened medical profession. Doctors know more about the value of sunlight and cod liver oil as well as the need for milk, vegetables and fruit for well rounded nourishment. Twenty years ago child specialists were called only to administer to sick children but today many of them are spending as much as a third of their time supervising well children. The child of today is in much less danger of contracting small pox and is less likely to die from diphtheria and scarlet fever than the child born twenty years ago. In 1912 only one state had a bureau of child health while today forty-seven states have such bureaus working to improve the health of every child within the state.

PARENTS of today have the advantages of more practical and cheaper books regarding the scientific care of children. Contrary to the popular idea that government bulletins are in little demand the Children's Bureau has never been able, out of its appropriation, to meet the requests for bulletins. During the twenty years of the bureau's existence more than thirteen million copies of its bulletins on prenatal care, infant care, child care and child management have gone to mothers. An important beginning has been made in establishing child health centers to disseminate parental education. Between 1921 and 1929 many centers were set up, both in city and rural communities by the state and federal governments in connection with the administration of the maternity and infancy act. Many of these centers have become permanent organizations.

A great deal has been accomplished in providing proper facilities and training directors for the recreational hours. At the present time there is much interest in extending these benefits to the rural communities.

Through the influencing of public opinion and sponsoring of laws much has been accomplished during the last twenty years in the reduction of child labor evils. Forty-three states now have laws requiring school attendance until the age of sixteen, although many of the laws provide for exemptions. Reports indicate, however, that during 1930 nearly two million children and young persons under eighteen were employed. Article XVI of the Children's Charter, given by the last White House Conference, charges us with the obligation to provide "for every child protection against labor that stunts growth, either physical or mental, that limits education, that deprives children of the right of comradeship, of play and of joy."

ALTHOUGH the juvenile court movement had made considerable progress prior to 1912 the changes in methods of dealing with conduct problems have been very marked since that time. The old idea held to punishment as a preventative. The objective now is to cure, not to punish. The child, not the offence, must be dealt with. Much skill is required to bring about cures and prevent delinquency under this modern procedure. In 1912 the first psychiatric clinic for the study

of child delinquency was still viewed as an experiment. In 1932 there are more than six hundred psychiatric and child guidance clinics in operation. Physicians, psychiatrists, social workers and probation officers attached to courts, visiting teachers, special schools for truants, and classes for child training for parents are all part of the new procedure of prevention and cure in place of punishment.

PRESERVATION of the home is a controlling thought in the efforts of the best social agencies of this day. In spite of criticisms which have been brought against the homes of the present generation their value in the normal development of the child is recognized more today than twenty years ago. Public money used in 1912 for the care of children went almost entirely toward the support of institutions. The intelligent and affectionate care of parents is now recognized as the best insurance for the future of the child. Legislation has been enacted in forty-five states and the District of Columbia providing for "mothers' pensions" or "allowances" or "assistance to parents funds." In some states only children whose fathers are dead are eligible for this assistance while in others illness, desertion and imprisonment of fathers permits application of this type of aid. At the time of the first White House Conference in 1909 the first mother's aid pension law had not been passed. By 1921 approximately 120,000 children were being cared for in their own homes from tax funds under mother's aid laws and by 1930 the number had increased to 220,000. Children who must be cared for outside their own homes are now, insofar as possible, placed in foster homes, rather than institutions, which homes as nearly as possible provide the natural environment in which the particular child will best develop. The standards of care of dependent, delinquent, and neglected children have been further raised through the establishment of state bureaus in more than half the states to promote the welfare of children.

THE following four types of service represent the working methods of the organization. The first of these is the collection and analysis of facts about children gathered by first-hand investigations. Since the Bureau was established more than 200 such investigations based upon study of thousands of children have been made. Investigators, as well as other members of the Bureau's staff, are selected and assigned on the basis of their education and experience. The results of all investigations are verified and tabulated, interpreted by experts in the various divisions, edited and finally approved by the chief of the Bureau.

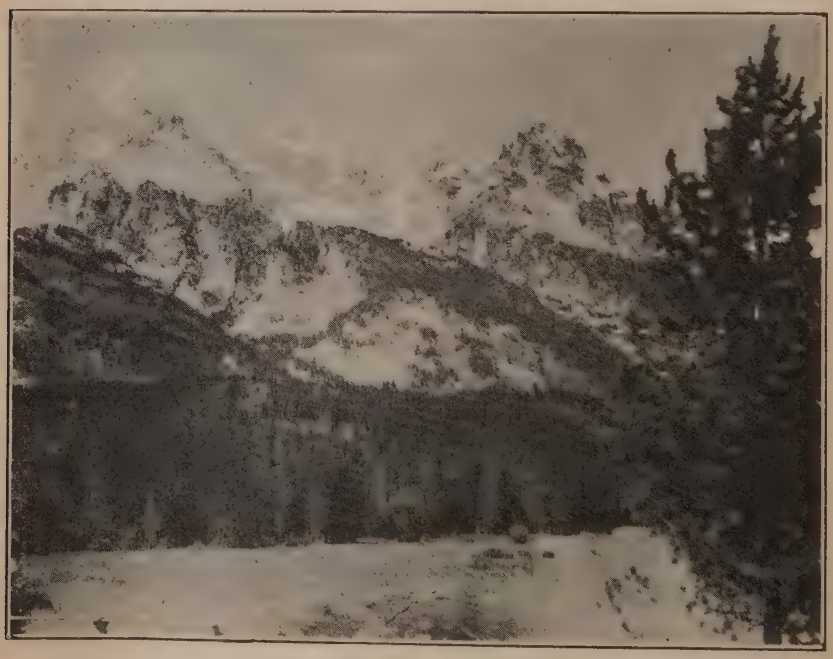
The second type of service consists of interpretation and dissemination of information for practical use. In addition to the distribution of bulletins, previously referred to, the Bureau has answered hundreds of thousands of letters from mothers, and fathers also, giving information about the care of children. Radio talks on subjects pertaining to children have been prepared and broadcast by the Bureau and child hygiene films have been produced and shown throughout the country.

The third method is cooperation with the states. It was in this way that the Sheppard-Towner act, for the promotion of the welfare and hygiene of maternity and infancy, in which Utah participated with such splendid results, was administered.

The fourth method is the cooperation with public and private organizations and includes projects undertaken with other government departments, State and county medical and health agencies, universities, conferences of social work, and other organizations engaged in studies of child welfare and maternity.

AT the present time, with the entire country afflicted by economic depression, the Bureau has made adjustments so that everything possible can be done to stem the irreparable damage which children suffer under such conditions. Miss Lathrop once said, "Children are not safe and happy if their parents are miserable, and parents must be miserable if they cannot protect a home against poverty. Let us not deceive ourselves: The power to maintain a decent living standard is the primary essential of child welfare." Miss Abbott has suggested that we must be prepared to make new and greater sacrifices for our children in order that we may compensate them for some of the losses they have had to bear.

The women of America have just cause for their pride in the Children's Bureau. Miss Lillian D. Wald, founder of the Henry Street Settlement in New York City, was the first person to suggest such a bureau. The two chiefs of the Bureau have been women, the success of the Bureau attests to their wisdom and efforts. Miss Lathrop and Miss Abbott both have adhered to a standard of quality which has earned respect for the Bureau's work and a standard of practicability which has made its products usable.



Glen Perrins

RANGE FROM STEWART RANGER STATION

A Message to the Relief Society

An Address Given at the Conference-Convention of Salt Lake Stake, Oct. 2, 1932, by Ezra C. Dalby, High Councilman-Advisor

THE responsibility and the duties of the high councilman who has been called to act in an advisory capacity to the Stake Relief Society Board, will depend, to a degree at least, upon his ability and his knowledge of the problems with which the organization has to deal. Responsibility is measured by the talents and qualifications possessed, as well as by the position held. Where much has been given, much will be required. It will depend also upon the attitude of the officers toward the suggestions that the high councilman may make, and the advice that he may give. He cannot give what he hasn't got, neither can be held responsible for what people are unwilling to receive. Naturally an advisor is loath to force himself into a discussion if he is looked upon as an intruder.

As I consider this subject I am coming more and more to feel that the Stake advisor can be of great service to your organization by offering suggestions and taking part in the discussions of the Board. He should be made welcome at all your gatherings that he has time to attend, and invited to the special meetings that you may hold. Whatever contribution he can make that will add to the success of your organization, you should thankfully receive. This does not mean, however, that he should be officious, or try in any way to dictate your policy. He is simply an advisor, not an officer in your society. But he is more than a mere observer, called to report only what he hears and sees. If he is to render the greatest service of which he is capable, he should be taken into the confidence of the officers and advise with them on all important matters. As you know, he represents the Presidency of the Stake and the authority of the priesthood. If you sustain him with your faith and prayers, the Lord will magnify him in his calling. Ask of him and you will receive an inspired answer; knock at this door and it shall be opened to you; seek from this source and you shall find treasures of spiritual knowledge.

And now, since I am your advisor for the time being, may I give you by way of suggestion a few of the thoughts that have come to me during the sessions of this splendid conference. As I listened this morning to the explanation of Commissioner Quinn of the elaborate program of relief which has been provided to take care of the poor in our County, and heard the fine compliment that he paid you for the efficient assistance that your great organization is rendering in this splendid work; I felt very proud to think that in a small way I was associated with you. I know that our Stake Relief Society deserves the high commendation which it received.

I DESIRE to stress another side of your work also which was not mentioned this morning. Your organization is more than one of the agencies for the distribution of food and clothing to the unemployed in our County. Jesus said: "And whosoever shall give a drink unto one of these little ones a cup of cold water only *in the name of a dis-*

ciple, verily I say unto you, he shall in no wise lose his reward." That phrase, "in the name of a disciple," makes all the difference in the world. It means that you are concerned with spiritual as well as temporal relief. Your work is "in the name of a disciple" and that is in harmony with the statement of the Prophet Joseph when he said, "This society should be not only to relieve the poor, but to save souls." Bodily hunger needs to be relieved, and bodily nakedness covered, but starving souls and aching hearts must also be cared for. We should never forget that man does not live by bread alone, nor is fuel and clothing the only agencies that keep him warm. Neither the county nor the community chest, can minister to minds that are sick and discouraged no matter how efficiently they are operated. Only disciples of the Master, with loving hearts and tender hands can effectively minister to souls that grope in darkness. Only consecrated service can revive a faith that has been lost. This is the work of each and every member of the Relief Society. You are God's messengers of hope; you are his angels of mercy to homes that are starving for the word of God.

And that reminds me of another significant statement which the Prophet made to members of your organization the day you were organized: "If you live up to your privileges"—notice he said privileges not duties—" the angels cannot be restrained from being your associates." I suggest that every officer, teacher and member of the Relief Society in this Stake remember that statement, and seek for that holy companionship. Certainly nothing is impossible for you to accomplish if an angel walks by your side. Every home you enter will feel a holy presence; every word you say will be a healing balm, an elixir of the life everlasting; and when you have finished your visit to that home, you will leave with it the halo of a benediction. Surely, never since the world began, has any organization ever been given a greater opportunity for holy service than has come to you. But you must be worthy of it. Angels walk only with the pure in heart. There must be no selfish motives in your ministry. You are giving your lives to a sacred cause, with no thought or expectation of earthly reward.

YOUR magazine contains elaborate outlines in theology, literature, and other subjects. I trust that your principal objective in studying these topics is a preparation for greater service in your organization. Not long ago a prospective missionary made the remark that he was going on a mission, not for the good that he expected to do others, but for the benefits he expected to get out of it himself. Such a motive can only result in failure Our elders are called on missions, not for what they can get out of them for themselves, but for the welfare of others. They have a message for mankind, and to deliver that message effectively should be their sole objective. They are sent to save the souls of men, and any other purpose will be fatal to their success. The same is true in your case. It is impossible for you to be successful Relief Society workers, or expect angels to be your associates, unless the welfare of others is the central thought of all your activities.

I DESIRE especially to give a few words of encouragement to the visiting teachers. Perhaps many of you feel that your work is unimportant, and your calling of little

consequence. Some of you may think that a position so insignificant requires no thought or preparation. This may be true if all you do is to visit the families in the wards each month and make a small collection of funds. But this is merely incidental. Really, there is no more important calling in the entire organization than yours, or one that furnishes greater opportunities for effiicient service. Upon you rests the responsibility of seeking out, not only the poor and the needy, but the sick and discouraged. And you are to do more than find them, you are expected to cheer and comfort them, to say to them that:

"The way at times may dark and dreary seem,
No ray of sunshine on your path may beam,
The dark clouds hover o'er you like a pall,
And gloom and sadness seem to compass all,
But if with honest purpose you still toil on,
And your steps be upright, straight and true,
Far in the east a golden light shall dawn,
And the bright smile of God shall burst through."

Such words bring healing and comfort, when spoken by those who have faith in God and whose hearts are filled with love for his children. There is no higher ministry than yours if you carry the spirit of it with you into the homes you visit. You above all others are entitled to the companionship of the angels mentioned by the prophet, if you live up to the fulness of your calling.

In conclusion, let me tell you about the ministry of a woman who appreciated her calling as a Relief Society teacher. She was modest and unassuming, and lacked many of the talents displayed by other sisters in the organization to which she belonged. It was impossible for he to express her thoughts before an audience. She couldn't sing or read well, and her memory always failed her when she was called to recite or take a part in any of the lessons. Often she became discouraged because of her failures and felt that she wasn't good for anything. But she never failed to make her monthly visits, and left every home where she called, happier because she had been there. People liked to have her come because she looked upon her calling as a privilege to be enjoyed, rather than a duty she had to perform.

A young mother died in the Ward leaving three small children, one less than a week old. There was no nurse to be had, and during her sickness this Relief Society teacher left her own home and work to wait on the patient. When the woman died, under the direction of her president, she directed the sewing of the burial clothes and other things that needed to be done. Not only that, but after the funeral, she remained at the bereaved home, washed, dressed and fed the children, until the stricken husband could find other help. She did this, not for pay or expectation of any reward, but because she felt that her calling required it. When her bishop praised her for what she had done, she was surprised. "Why that was nothing," she said, "I was honored by being called as a Relief Society worker." She didn't know that she had done anything unusual. She only "honored her calling." What a wonderful statement! Surely when the Son of Man shall come in his glory to judge each of us, he will say to her, "Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye

clothed me; I was sick and ye visited me; I was in prison and ye came unto me." And no doubt she will again be surprised and protest that she had never rendered such service to her Lord. And then will come the great revelation. "Inasmuch as ye did it unto the least of these my brethren, ye did it unto me."

God grant that each of us because of our faithfulness by "honoring our calling" in rendering service to God's children, may also hear on the great judgment day the welcome words of our Lord: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Have You Done All You Could?

By Julina B. Green

Have you done all you could for the girl that is down?
Did you stand by her side in her need?
Perchance the foul tempter was stronger than she
At the time she committed the deed.

You'd stand by a neighbor whose weakness was plain
Who was physically weak, sorely spent.
You'd not see him go down while you remained strong.
Before help in his need you had lent.

Let's cover her name with sweet charity's cloak;
Try to think that her heart's just like ours;
Try to show her the path back to happiness' way;
Try to shorten the pain-laden hours.

Did Christ shun the sinner—teach only the saint
And the strong and the wise? No indeed!
He searched out the lost one, no matter the cost,
He succored the weak in their need.

What matter the weakness whether spirit or flesh
If you could assist either one?
Remember the leper! the woman who sinned!
Did it matter to God's holy Son?

Who are you, who am I, to pass judgment on her?
Perhaps we'll be as stubble to burn
If we pass by the downcast, the needy and sore—
Be her keeper—she's our own concern.

Perhaps she was wronged—perhaps she's to blame,
But shall sin fed on sin build the fire?
Mercy for mercy the Savior has taught.
Lead the way; lift her up from the mire.

A Community Plan for the Prevention of Delinquency

By Amy W. Evans

JUDGE SAMUEL R. BLAKE, of Los Angeles, speaking before a community welfare group, organized for the prevention of juvenile delinquency, made this remarkable statement recently: "You are bringing together many community agencies and are working so effectively that you are just going to put the judge of the juvenile court out of business."

This organization is called "the coordinating council." The idea originated in Berkeley, California, about twelve years ago, under the leadership of Captain August Vollmer. It was there so effective in solving the community's problems so far as the child is concerned, that it has been adopted in other parts of that State.

The underlying idea in this plan as worked out in Berkeley is to bring together representatives of all the social agencies in the community, and then to coordinate them for the purpose of helping to answer the question, What can be done to prevent delinquency?

Represented in this Berkeley council were the following social agencies: First, the school, as, next to the home, the greatest influence in the child's life, so far as his relations to society are concerned and in its ability to help him make the necessary adjustments; second, the recreation department of the community, which has it in its power to prevent delinquency and therefore to become an important agency in the council; third, such character-building organizations as the scouts, girls' clubs, and boys' clubs, which can contribute much to a community program; fourth, the police department, which is coming more and more to take on preventive work; fifth, the welfare organizations in the community, especially those dealing with family life, with a view to conserving the family; and, sixth, the church, which, of all the groups outside the home, is the most important in the life of the child. These agencies form the co-ordinating council in the Berkeley organization.

A word more needs to be said of one of the units in the council—the police department. The police department as a preventive force is coming more and more into prominence in places where public sentiment is aroused to the importance of preventive measures. One progressive chief of police says, "There is a new type of police officer today. The new type is keenly interested in the prevention of delinquency. It is becoming a profession." The report of the White House Conference on delinquency says: "The police officer on his beat sees the origin of the corner gang, good or bad. Here lies his real field, the task of influencing early those individual and community forces before critical delinquent situations arise."

REPRESENTATIVES of these various agencies in Berkeley formed a case committee, before which came the cases of those children who were community problems in any way. After careful study the committee referred the child to the agency, or agencies, best prepared to solve the particular problem and to meet the needs of the child. All the resources of the community were to be used in the endeavor to make the necessary ad-

justment. This was done without any publicity whatever. The child did not even know about the existence of the Council. A sort of community case work was done also; the influences for good were known and capitalized, as well as those making for evil. The one was encouraged, the other either minimized or eliminated altogether.

In 1931 representatives of the various agencies in Los Angeles, both the city and the county, under the leadership of Kenyon J. Scudder, chief probation officer of juvenile court, met to organize coordinating councils, following the Berkeley plan in the main. Since that time fourteen councils have come into existence there. Each month a council bulletin is issued. This contains reports of the work done by the various councils. In October, 1932, the bulletin of the Glendale council reported: "Our coordinating council has studied 56 cases. There has been satisfactory adjustment in 38 cases, some improvement in 14 cases, and no improvement in 4 cases."

Another council reports that, in spite of no appropriation, it put on a community recreation program during the summer vacation period. The community cooperated to such an extent that the council was able to pay for bleachers, screens, lighting equipment, etc., and at the end of the vacation had a surplus of one hundred seventy dollars on hand, which was given to the family welfare agency. During that period only one case of delinquency came before the council, and that was found to be the case of a child who had not been in attendance at the playground.

One of the coordinating councils under the direction of a trained leader, turned the energies of a mischievous gang of boys into a play group. These boys had been in the habit of congregating at night in a back alley, where they laid plans for mischief which they carried out. This spot was cleared out and lighted at night, and equipment for games placed in it.

THESE reports of the councils merely indicate the trend of these community programs for the prevention of delinquency among children. There appears to be considerable enthusiasm in each council district; a pride is taken in keeping down delinquency to a minimum. Also there appears to be an increasing awareness of community responsibility for the welfare of children. Perhaps this is due in part to the fact that the child is so early and powerfully influenced by his community in these days—through the radio, the motion picture, newspapers, commercialized recreation. In these ways he is brought into daily contact with ideas and amusements over which his parents, as individuals, have no control. Therefore, it would seem that group action is necessary to control these influences and to create others that are wholesome.

A juvenile court judge of a large city says that, in his opinion, "delinquency and crime have their origin in childhood and youth," and that the "flow of deliquency into the court can be prevented in a very great measure by community effort and organization." In all this community effort the responsibility of the home is not lessened, for it is a very important part of any really effective plan. The late Judge Frederick P. Cabot, of Boston, says: "The greatest hope for the prevention of delinquency lies in the example set to the child by the adults with whom he associates, through habits of regularity, honesty, sincerity, and courage."

Happenings

By Annie Wells Cannon

ENTER the New Year with a bold front. Forget the tragedies of yesterday. Be of good cheer and remember there is always a tomorrow.

THE Centenary of Louisa May Alcott, Nov. 29, 1932, was marked by many delightful testimonials. The most impressive perhaps, at the old Alcott home in Concord, where Meg, Joe, Beth and Amy came to life in a revival of the drama from "Little Women." Miss Alcott's stories for children with their wholesome lessons of loyalty and devotion are surely priceless treasures among home libraries.

QUEEN MARIE of Rumania has gone to a quiet retreat in the Capathian Mountains to write her "Memoirs." We predict some interesting reading in a book containing incidents from so colorful a life.

KATHARINE BRUSH, Dorothy Canfield and Kay Boyle are the only women whose short stories are included in the O'Henry 1932 Memorial Award Prize Stories.

RUTH Chatterton, charming actress, is famed as a wearer of smart clothes, who refuses to pose for fashion pictures though she spends thousands on her personal wardrobe every year.

MARY PICKFORD as grand marshal of the Pasadena Tournament of Roses will surely be a lovely picture. She is the first of the theatrical world to be chosen for this honor.

HELEN HAYES was awarded the prize—a gold statuette—for giving the best individual screen performance of the year by the Academy of Motion Picture Arts and Sciences.

RUTH NICHOLLS had the honor to unveil the base of the shaft at Kitty Hawk, N. C., where the Wright Brothers made their first flight.

AMY JOHNSON made the latest sensation among women fliers when she out distanced her husband by several hours in her flight across the Sahara desert.

EVANGELINE ADAMS—famed astrologist—is dead. Her followers proudly say she predicted her death to the hour by the stars.

FREDA EHRMAN, who recently died, age 93, was the founder of California's ripe olive industry. She passed from poverty to wealth in 36 years through her own efforts.

MIRIAM FERGUSON has again been elected Governor of Texas and Mrs. Hattie Carraway won the election in Arkansas for Senator. The first woman ever elected to the United States Senate.

ELEANOR HOLMES HINDLEY'S new play, "Dear Jane," will please the lovers of Jane Austen's novels. The play opens with a prologue in London's Cheshire Cheese Tavern with Dr. Johnson, James Boswell, Joshua Reynolds and David Garrick. "True creations" they are. And then appears Jane Austen, age 23, who according to her historians had already written "Pride and Prejudice," "Sense and Sensibility," and was engaged on another novel. Rather daring for a young woman in 1775.

Preparing the Meal of Today

By Lucy Rose Middleton

"The turnpike road to people's hearts I find
Lies through their mouth, or I mistake mankind,"

sings the poet, Peter Pindar. We will all agree that his words carry much truth. Many important matters have been settled over appetizing and attractively prepared dinners: business deals of great magnitude, romances terminating in marriage arrangements, the celebration of anniversaries.

Good cooking is an accomplishment well calculated to make a man boast about his wife. Pepys so relished Mrs. Pepys' cooking that he made a record of it in his Diary, writing, "My wife has got ready a very fine dinner—viz: a dish of marrow bones, a leg of mutton, a loin of veal, a dish of fowl, three pullets and a dozen of larks all in a dish, a great tart, a neat's tongue, a dish of anchovie, a dish of prawn and cheese." How glaringly the lack of balance and grace in such a meal contrasts with a skillfully prepared meal of today! It would seem that man was once a carnivorous animal.

Cookery today is both a science and an art.

As for the scientific side, we should all know that potatoes, bread, rice, and macaroni are carbohydrate or starchy foods and that meat, cheese, eggs, dried peas and beans come under the list of protein foods. Fat foods include cream, fat meats, butter and oils. Among the foods supplying mineral salts to the diet are vegetables, cereals, milk, and fruits. Vitamins, the subject of considerable recent study, are present in milk, cereals, cod liver oil, fruits and vegetables. Another of the food elements which is necessary to the body is, of course, water. This is obtained both from the foods we eat and the beverages we drink. A proper diet must include all these food principles in adequate quantities.

The art of cookery includes the careful selection of foods that are suitable in flavor and texture and attractive in color. Someone once discovered that turkey and cranberries, pork and apple sauce, and the flavor of mint with mutton have a natural affinity for one another. Since that time the housewife instinctively adds the harmonizing condiment to her grocery list when she plans to serve one of these meats.

The woman who selects her foods scientifically and then adds the artistic touch to the preparation and service will find herself presiding over a most attractive and appetizing meal.

RECIPES FOR JANUARY

Stuffed Baked Potatoes With Cheese

3 large flat potatoes.
1 tablespoon butter
½ cup grated cheese.
Salt and pepper.
Hot milk.

Bake potatoes 40 minutes in a hot oven or until soft (450-500 degrees). Remove from oven, cut in halves lengthwise, scoop out the inside. Mash, add butter, salt and pepper, enough hot milk to make the mixture creamy, and grated cheese. Refill the shells, sprinkle the top with grated cheese and bake for five or ten minutes.

Baked Halibut With Tomato Sauce

2 pounds halibut.
2 cups tomato sauce.

Clean fish, put in baking pan, pour around half the tomato sauce, and bake 35 minutes in moderately hot oven (375 degrees). Baste often. Remove to a hot platter, pour around it the remaining sauce heated to boiling point, and garnish with parsley.

Tomato Sauce

2 cups tomatoes, cooked or canned.
1 slice onion.
3 tablespoons butter.
3 tablespoons flour.
Salt and pepper.

Cook the tomatoes and onion together for 15 minutes, and strain. Brown the butter and add flour. When well blended add tomato juice. Bring to boiling point.

Fricassee of Veal

2 pounds sliced veal.
1 small onion.
2 stalks celery.
6 slices carrot.
Salt and pepper.
4 tablespoons butter.
4 tablespoons flour.
Pork fat.

Wipe meat, cover with boiling water, and add vegetables. Cook slowly until meat is tender. Remove meat, sprinkle with salt and pepper, dredge with flour, and fry (saute) in pork fat. Strain liquid (there should be 2 cups). Melt butter, add flour and blend well. Add strained liquor. Bring to a boil, season with salt and pepper and pour around meat. Garnish with watercress or parsley.

Harvard Beets

12 small beets, cooked and cut in slices, cubes or fancy shapes.
½ cup sugar.
½ tablespoon cornstarch.
¼ cup water.
¼ cup vinegar.
2 tablespoons butter.

Mix sugar and cornstarch. Add vinegar and water and boil 5 minutes. Add beets and let stand over low heat 30 minutes. Just before serving bring to boiling point and add butter.

Corn Bread

¾ cup corn meal.
1 cup white flour.
1/3 cup sugar.
5 teaspoons baking powder.
¾ teaspoon salt.
1 cup milk.
1 egg, well beaten.
2 tablespoons shortening.

Mix the dry ingredients and sift; add milk, egg, and shortening; bake in shallow buttered pan 20 minutes in hot oven (425 degrees). For shortening, butter, chicken fat, or beef drippings may be used.

Date Squares

2 cups of rolled oats.
1½ cup of flour.
1 teaspoon soda.
1½ cup brown sugar.
¾ cup of melted butter.

Add sifted flour and soda to rolled oats and brown sugar, and last, the melted butter. Mix well. This mixture will be crumbly.

Filling

1 pound dates stoned and cut in pieces.
1 cup brown sugar.
1 cup water.
1 teaspoon flour.

Mix all together and cook until quite thick. Stir to prevent burning. Cool. Put one-half of the dry mixture in buttered large square pan, add filling and spread evenly, then add the remaining crumbs. Bake 15-20 minutes or until golden brown. Cool and cut.

Brown Betty

2 cups bread crumbs.
¼ cup butter, melted.
1 quart apples.
¼ cup sugar, brown or white.
¼ teaspoon grated nutmeg.
Grated rind and juice of ½ lemon.
½ cup hot water.

Mix crumbs and butter lightly with a fork. Cover bottom of buttered pudding dish with crumbs and spread half of the apples, sprinkle with half of sugar, and half of nutmeg, lemon juice and rind together; repeat, cover with remaining crumbs and water, and bake 40 minutes in a moderately hot oven (350 degrees). Cover at first to prevent crumbs from browning too rapidly. Serve with cream and sugar.

Fig Newton Delight

12-15 fig newtons.
½ pint whipping cream.
Maraschino cherries.

Cut fig newtons in small pieces. Whip cream stiff and add to fig newtons. Let stand in refrigerator for about 8 hours before serving. Top each serving with a maraschino cherry.

Soul Needs

By Helen M. Livingston

Dear little thought with me all the night
Don't go away with the morning light,
I'll want you and need you all the day long
To gladden realities with your sweet song.

Dear little joys of the springtime too
All the long winter I'll have need of you;
Thoughts of your sunshine to keep me warm
Meadow-rue memories to brave the storm.

Dear little dreams of my maiden days
Please do not run from my grown-up ways,
Your gossamer castles, I'll need every one
To keep my eyes lifted to turrets of sun.

Notes to the Field

Activity Department

SALT LAKE STAKE has an activity department that is functioning splendidly under the able leadership of Evelyn Updegraph. It relieves Presidents of responsibility, it is increasing attendance and it is making the work go more smoothly. Under its aegis kindergartens are functioning in each Ward. One organization reports that 9 mothers who never attended Relief Society meetings before, because they could not leave their children, are now enjoying the work. The department has educational and recreational programs for the children so that they are delighted when Relief Society Day comes. Health stories and picture charts make the work very attractive to the little ones. Children's games and finger plays are given. The children are taught colors by coloring empty spools and paper sweet peas, etc., and having the children name the colors. The people of the Wards have been asked to give toys that they are not using for the Kindergarten cause.

The following outline was given at the beginning of the year and each Union Meeting parts of it pertaining to this department are carefully developed.

Aim: Each day I will find a few minutes for *Spiritual Growth*.

Ward Relief Society Conferences, November and December, 1932, January, February and March, 1933.

Stake Temple Excursion, November 7, 1932.

Stake Union Meeting last Friday in each month, 17th Ward Chapel, 2 p. m.

March, 1933—Anniversary Program commemorating the organization of the Relief Society in Nauvoo on March 17, 1842.

March 17, 1933—Stake Relief Society—Temple Excursion.

May, 1933—Stake Relief Society Flower Show: Date and place to be announced later.

June, 1933—Stake Annual Entertainment to County Infirmary Patients.

June, 1933—Stake Board Reception to Ward Officers.

June, 1933—Mother and Daughters' Outing—Date and place to be announced later.

Games and programs of various kinds are provided by this department where they are desired for Social events, Annual Days, etc.

Each month recipes are given out at the Union Meeting. One of the recipes given is made before and is served to the class. The recipes are written on paper 8½ x 11 inches, as are also the games and other instructions. The Ward leaders are asked to secure a large loose leaf book and then each month they can punch the sheets they receive, use little reinforcements and place them in the lose leaf book.

Since it is difficult to find plays suited to their needs, they are endeavoring to bring out the hidden talent in their members and are, therefore, sponsoring a play writing contest. Last year the Department conducted a story writing contest.

In September at their Union Meeting they gave a number of finger plays and games to the Wards and their picture story for the kindergarten. Games for Relief Society parties. Recipes for sandwich

fillings for the school lunch boxes. Salads to be taken in small jars. Raw carrots and fruit. The recipes given this month were in the *Relief Society Magazine*. Information regarding the play writing contest. In preparation for the flower show to be held in May, 1933, they had Mrs. Maud Chegwidden, an expert in raising flowers, speak on "Fall Planting for Spring Bloom." Preparing the soil, names of bulbs, how to plant, etc. To encourage reading on the part of members of their department they suggested the book, "Adventures in Understanding," by David Grayson.

In the October Union Meeting a short talk on Poetry was given to stimulate reading and writing poetry and stories. The idea for this was gained from the August Magazine, "A Poem a Day Keeps Stagnation Away." Two original poems were read by the Stake Leader. The question of the two minute talks given by the Ward members on timely subjects for the purpose of bringing forward women and to develop them along the line of public speaking, especially to bring out the timid and foreign people who do not know our language was dwelt upon. Since busy mothers are likely to neglect the setting of the table properly, reasons why they should be careful were given and a discussion on the book read was engaged in.

Relief Society Books

IN answer to the often repeated question, "What shall we do with Relief Society books that have been purchased by the Society?" we first call attention to the very fine account in the "Notes from the Field" (page 43 of this issue) given by the Cache stake. The General Board heartily endorses this plan, and has the following to suggest:

A number of Relief Society organizations have been most successful in establishing small libraries, with a librarian in charge of the books. The books are distributed and exchanged weekly after the regular meeting. These societies are to be congratulated on this method and the amount of reading that has been accomplished by the members. We recommend this as being the very best method of caring for the books belonging to the Relief Society.

First provide a place to keep the books, a shelf or shelves, according to the number of books; a shelf where they can be seen is better than a box. A good way to place them is alphabetically by author. It is necessary, when circulating them, to keep some kind of record, and a card is the handiest and easiest method. A card 5 x 3 inches with the author's name and title of the book written at the top may be placed in each book. The borrower writes her name on the card, and the date of taking it. The card is then filed, and when the book is returned the name is checked off and the card replaced in the book. If the officers feel it is best, where there is a public library in the town, the librarian might be glad to provide a place for Relief Society books where they may be kept during the time they are actively used. After that time the organizations may desire to turn them over to the librarian for permanent use. The seminary library is also a good depository if it is central enough.

A list of all books placed in any library by the Relief Society should be posted in a prominent place in said library as a suggestion to the women who are in doubt as to what

to read. The only justification in having a book is that it may be used, so don't store them away in boxes, or closets, to collect dust.

Magazine Subscriptions

IT is certainly a matter of congratulation when a ward or a stake can, under present conditions, reports 100% subscriptions to the Magazine. It indicates a sincere appreciation of the value of the Magazine, and of the courage and energy of those responsible for its circulation in the stakes. The General Board offers sincere congratulations to all who have achieved this enviable record.

A most remarkable record has been made in the San Francisco stake, with ten out of its thirteen wards securing 100% subscriptions.

Ward	Membership	No. Magazines Taken	Ward President	Magazine Agent
San Francisco Stake				
Alameda	18	19	Katie Hunt	Ma Ree Meuter
Balboa	35	35	Agnes Felsch	Fredricka Duffner
Burlingame	25	31	Bertha Ohran	Ruth Bently
Dimond	39	39	Mary Stevens	Minnie F. Ellsworth
Hayward	12	12	Armorel Wells	Alice M. Lewis
Oakland	55	55	Mary Jordan	Julia Searle
Richmond	21	21	Jessie H. Bradeson	Elice Picklesimmer
San Francisco	45	45	Serena Farnsworth	Caroline Ranck
Sunset	36	36	Janet Purdy	Millie Johnson
Livermore	10	10	Nina M. Faragher	Nina M. Faragher
Total	296	303		
Blaine Stake				
Hagerman	33	33	Helga L. Sharp	Emma Penfold
Liberty Stake				
Eighth	101	101	Margaret B. Fetzer	Annie M. Smith

Annie Smith, Agent for the 8th Ward, forumlated the following 12 reasons for selling the Magazine:

1. It advertises our Organization.
2. It helps the lonely over sad hours.
3. It creates an interest in our lessons.
4. It is the one and only Magazine for L. D. S. Women.
5. It is worth twice the price we pay for it.
6. It takes us to Universities and all over the World.
7. It stimulates us to develop our talents.
in the Organization.
8. It makes us proud of our membership
9. It gives us courage to go forward.
10. It brings joy in our hearts in reading the fine poetry.
11. It gives good wholesome reading for every member of the family.

Motto: "We will *know* our Magazine."

Eliza R. Snow Poem Contest

GREAT interest was again manifest in the Eliza Roxey Snow Poem Contest. There were 105 poems entered, and many of them were unusually good. The judges were Miss Dorothy Snow, of the English Department of the University of Utah; Mrs. Elsie Talmage Brandley, Associate Editor of the *Era;* and Mrs. Cora L. Bennion, of the General Board of Relief Society.

The winner of the first prize is Rosannah Cannon of Salt Lake City for "Sonnet of Loneliness." The

second prize is awarded to Alberta Huish Christensen, of Long Island, New York, for "Full Measure."

"Honorable mention is given to Alveretta S. Engar, of Salt Lake City, for "I Didn't Dream;" to Miriam Jeanne Warnick, of Pleasant Grove, Utah, for "Life Perfect;" and to Claire Stewart Boyer, of Salt Lake City, for "Rebirth."

We congratulate the winners and the sisters who submitted so many fine poems.

Notes from the Field

Bear River Stake.

BEAR River stake pays the following tribute to some of its Pioneer Relief Society women: "Sister Sophia Larson came as a convert to L. D. S. Church from her native country, Sweden, in the year 1892, with her husband and four small children. At that time she could neither read, write, nor speak a word of English. She says that through faith, prayer and determined effort she soon mastered the language. The family came to the Bear River Valley when it was a barren sage brush country. Sister Larson, a typical pioneer mother, through her thrift, undaunted courage and very industrious nature, helped make a good comfortable home and living. Soon after she arrived she accepted the call of Relief Society teacher. This necessitated walking or driving a horse and buggy a distance of five or six miles over deep muddy or dry dusty roads, trailing through sections of sage brush land. She was sustained as president of the East Garland Ward Relief Society, December 18, 1904, when the ward was a part of Box Elder stake. Faithfulness to duty has been her outstanding characteristic. She does not ask of her co-workers what she would not do herself. Her seventy-five years do not prevent her from keeping abreast of the times. She is an ardent lover of Relief Society work in all lines, equally interested in the social, literary and theological lessons and the work and business of the Society. When sickness or death comes to any home, Sister Larson is among the first to offer solace and comfort. She is an authority on scripture. The children, the young people and the older members of the ward alike claim her care. She brooks no delay in doing whatever is required of the sisters by the ward, stake or general authorities.

"It is rather unusual that a president should labor so faithfully for twenty-eight consecutive years, and still maintain her efficiency. That she is loved and respected by her co-workers is attested by the fact that a splendid average attendance at the meetings has been maintained throughout the years. There have only been two changes in the Relief Society ward presidency during all this time. These were necessitated by the removal from the ward of Sister Eva M. Walker in October, 1909, and of Sister Jane Oyler in the fall of 1917.

"Sister Anna W. Larson (not related) has served as first counselor to President Sophia Larson since the first organization, being a faithful, efficient worker. She has raised to maturity a family of seven children and yet never slackened in her Relief Society duties.

"Sister Meda H. Sorensen has ably supported the two Sisters Larson since being sustained as second counselor November 6, 1917. Sis-

ter Birdie Hansen has been secretary since December 5. 1912, though the books were temporarily in charge of others during her illness of some duration.

"One might well concede that Relief Society work makes better wives and mothers for all these noble unassuming women have raised, during their time of service, large families of splendid young men and women.

"In March of this year, Sister Larson's companion passed from this sphere of action. This left her alone in their home as all of their children have families of their own. Again her independent nature is shown by her decision to provide for herself. She says she prefers to maintain her own home and not be a burden to anyone as long as she has health and strength to carry on.

"Such as these are God's choice mothers in Israel."

Cache Stake.

LIBRARY work in Cache stake, under the direction of President Lula Y. Smith, has been stressed the past year with the result that the stake and ward libraries are in much better shape. It was found that only a small percentage of the books purchased the past few years could be located. In many cases when they were received they were passed out to class leaders without any ownership stamped or written in, or any record made of whom they were loaned to. At the close of the year's work they were forgotten in the eagerness to present the new books. When new presidents were interviewed as to what books were turned over to them, most of them reported not any, or very few. When asked where the books were kept, they generally replied, "at the president's or class leader's home." After this investigation, stake and ward librarians were appointed. They first made a systematic search for books, labeled all of them in two places, and listed them in a book. Then each ward provided a suitable book case with a lock and was kept in the Relief Society room. Now each meeting day the librarian has a table where she displays the books before and after meeting, and the sisters are urged to borrow them, even the ones that are in use this year by class leaders, are found a part of each month, available to the sisters.

Some of the aggressive librarians have had the women donate a book and have taken over the Mutual books, and have borrowed as many as twenty-five or thirty from the public library for three months at a time.

One librarian in a small ward reports that she is beset by the whole ward to loan them books, and possibly she can open a small library in her home. The sisters appreciate this very much, for in many wards there is no public library, and too often the women are busy and live far from the city library and their visits are not very frequent. However, they love to read, and good books should be as available to them as food at the corner grocery. Occasionally the librarian has five minutes to briefly introduce a book or name over those available. The hope is to have the women wait after meeting long enough to sign for a book to carry home with them.

St. George Stake.

THE St. George Stake Relief Society held its annual conference-convention November 20, 1932, in St. George. In connection with the convention the stake sponsored an exhibit featuring the Work and Business Meeting. This was held

in the Dixie College Science Building. The wards of the stake sent in marvelous contributions. Each ward had an outstanding display quilt, and other beautiful practical ones, showing woman's desire to ever express the beautiful. There were five exquisite two-toned silk quilted spreads, twelve appliqued and eighty-two pieced quilts. The made over corner was one of the most interesting and pleasing. By the large number of articles displayed, it showed the mothers were adequately meeting the clothes problem for this year. There were many picturesque and useful rugs, conserving what would otherwise be waste. Elaborate bed-spreads that must have taken courage to commence, and all kinds of art needlework, from the colorful cosy corner of sofa pillows, to the hand-embroidered curtains, pillow slips, covers and novelties, added to the charm of the collection. In the antique room, as it was called, were many articles of great historic interest. Among these was a spread made for Elizabeth Scearce Seany in Indiana, by David J. Graves in the year 1839. She had it with her when she was driven from her home in Nauvoo. There was also a well preserved quilt with exquisite workmanship and design that had been in her hope chest in 1845. Lucy Keates' spread was made 65 years ago, and Mary S. Rencher's quilt 58 years, and Grandma Crosby's patchwork quilt 55 years ago. There was a quilt bought by George Jarvis 60 years ago from the tithing office for $10.00. It was made and donated by the Pinto Relief Society to the St. George Temple then in course of construction. The cleverly designed spread of Mary McArthur's was made by her 50 years ago out of cotton grown locally, the thread was made in Washington factory. There was a piece of silk woven by Mary Jarvis 35 years ago. She had grown the silk worms, reeled the thread from the cocoons, and woven the silk. Some handmade pillow slips were on display. These were made by Eleanor E. Bigler in 1858, from cotton raised by her father, from which she spun the thread to make the five inch lace on the hem. A unique bed spread was made from friendship blocks given to Anna L. Ivins, mother of President Anthony W. Ivins. These were sewed together by her granddaughter, Mrs. Lutie Lytle, after Sister Ivins' death. Each block was made by a relative or friend in Toms River, Ocean Park, New Jersey, in 1842, and their names are still plainly stamped, making it a real source of genealogy. This was brought to St. George in 1860 by Sister Ivins, who was the second stake president of the St. George Relief Society. A black silk embroidered shawl, owned by Mrs. Sarah Redfield in Lodi, Cataraugus County, New York, over a hundred years ago, came to New York in a sailing vessel from Japan, and found its way across the plains. A group of dear old-fashioned baby clothes presented a glimpse of the past. A feeling of tenderness was expressed in the old paisley shawls, as in fancy one could see the faces of the dear ones who had worn them. There was a parasol of Mrs. Elizabeth Wallis', the frame of which was made by her father, and covered by her mother in London eighty years ago. Of great interest was a sampler made by Rachel Brownet in 1835, in the Gloucester Infirmary, when she was 8 years old, also another by Anna L. Ivins in 1827, and one by her daughter, Caroline Augusta Pace, in 1859, showed what the girls of long ago used to do. There was Cora S. Hagan's coverlet

Most a hundred years old," a genuine handmade article, made in Ohio. Besides these treasures mentioned here were many other things of interest, pictures of the past and evidences of the present skill and energy of Relief Society women.

iberty Stake.

DURING the summer Liberty stake Relief Society completed fine project in leadership. An mbitious group of stake and ward fficers and teachers met every Monay morning for twelve weeks to tudy the qualities and problems of eaders. They used a text book and ollowed a careful plan aimed to evelop the best attitudes, aims and ctivities for women conducting the ffairs of Church organizations. The nstructor was Claire Stewart Boyer. The enthusiasm with which the proect progressed led to a repetition of the course, with an additional course in public speaking.

North Weber Stake.

ONE of the most delightful anniversary celebrations was held in the North Weber stake during the year 1932. The pageant, "Ninety Years of Relief Society," was staged by the sisters of the Relief Society. The lines were written by Mrs. Laura M. Jenkins. This was a very comprehensive panorama of events in the history of Relief Society. It was presented first on June 8, 1932, and repeated by request on June 15, at the Weber County High School Building in Ogden. Both performances were given to crowded houses. President Julia E. Parry and her very able board were responsible for this excellent entertainment. The above picture represents the cast of characters. The presidency and

Link Tiffany Studios.

stake board of Relief Society impersonated the women of the past and the allegorical figures.

Granite Stake.

MOST gratifying results have followed the very successful kindergarten organized by the Wasatch Ward Relief Society. This worthwhile arrangement enables many mothers to participate in class work while their children receive supervised instruction in work and play. The group, under the able direction of Sister Dorothy Morgan Hollberg, has an average attendance of 20 children, and is conducted in an attractive room decorated and furnished by the Relief Society for this special purpose. The accompanying pictures are two snap shots of the little ones and their instructor.

KINDERGARTEN, WASATCH WARD RELIEF SOCIETY

Conference-Conventions

General Board members visited Relief Society stake conference-conventions, which were held in the stakes during 1932, as follows:

Alberta—Mrs. Lalene H. Hart.
Alpine—Mrs. Ethel R. Smith.
Bannock—Mrs. Hazel H. Greenwood.
Bear Lake—Mrs. Julia A. F. Lund.
Bear River—Mrs. Cora L. Bennion.
Beaver—Mrs. Emeline Y. Nebeker.
Benson—Mrs. Julia A. F. Lund.
Big Horn—Mrs. Lalene H. Hart.
Blackfoot—Mrs. Jennie B. Knight.
Blaine—Mrs. Mary C. Kimball.
Boise—Mrs. Julia A. F. Lund.
Box Elder—Mrs. Nettie D. Bradford.
Burley—Mrs. Annie Wells Cannon.
Cache—Mrs. Kate M. Barker.
Carbon—Mrs. Julia A. Child.
Cassia—Mrs. Marcia K. Howells.
Cottonwood—Mrs. Amy W. Evans.
Curlew—Mrs. Nettie D. Bradford.
Deseret—Mrs. Inez K. Allen.
Duchesne—Mrs. Marcia K. Howells.
East Jordan—Mrs. Amy Brown Lyman.
Emery—Mrs. Inez K. Allen.
Ensign—Mrs. Lalene H. Hart and Miss Sarah M. McLelland.
Franklin—Mrs. Lotta Paul Baxter.
Fremont—Mrs. Hazel H. Greenwood.
Garfield—Mrs. Emeline Y. Nebeker.
Granite—Mrs. Emeline Y. Nebeker.
Grant—Mrs. Rosannah C. Irvine.
Gunnison—Mrs. Nettie D. Bradford.
Hollywood—Mrs. Elise B. Alder.
Hyrum—Mrs. Louise Y. Robison.
Idaho—Mrs. Mary C. Kimball.
Idaho Falls—Mrs. Amy Brown Lyman.
Juab—Mrs. Hazel H. Greenwood.
Juarez—Mrs. Mary C. Kimball.
Kanab—Mrs. Nettie D. Bradford.
Kolob—Mrs. Elise B. Alder.
Lehi—Mrs. Annie Wells Cannon.
Lethbridge—Mrs Lalene H Hart.
Liberty—Mrs. Kate M. Barker.
Logan—Mrs. Amy W. Evans.
Los Angeles—Mrs. Amy W. Evans.
Lost River—Mrs. Jennie B. Knight.
Lyman—Mrs. Inez K. Allen.
Malad—Mrs. Marcia K. Howells.
Maricopa—Mrs. Mary C. Kimball.
Millard—Mrs. Annie Wells Cannon.
Minidoka—Mrs. Annie Wells Cannon.
Moapa—Mrs. Elise B. Alder.
Montpelier—Mrs. Emeline Y. Nebeker.
Morgan—Mrs. Cora L. Bennion.
Moroni—Mrs. Emeline Y. Nebeker.
Mount Ogden—Mrs. Marcia K. Howells.
Nebo—Mrs. Cora L. Bennion.
Nevada—Mrs. Elise B. Alder.
North Davis—Mrs. Louise Y. Robison.
North Sanpete—Mrs. Jennie B. Knight.
North Sevier—Mrs. Amy W. Evans.
North Weber—Mrs. Kate M. Barker.
Ogden—Mrs. Amy Brown Lyman.
Oneida—Mrs. Hazel H. Greenwood.
Oquirrh—Mrs. Ida Peterson Beal.
Palmyra—Mrs. Inez K. Allen.
Panguitch—Mrs. Ethel R. Smith.
Parowan—Mrs. Rosannah C. Irvine.
Pioneer—Mrs. Lalene H. Hart and Miss Sarah M. McLelland.
Pocatello—Mrs. Julia A. Child.
Portneuf—Mrs. Marcia K. Howells.
Raft River—Mrs. Mary C. Kimball.
Rigby—Mrs. Rosannah C. Irvine.
Roosevelt—Mrs. Nettie D. Bradford.
St. George—Mrs. Julia A. F. Lund.
St. Johns—Mrs. Louise Y. Robison.
St. Joseph—Mrs. Mary C. Kimball.
Salt Lake—Mrs. Mary C. Kimball.
San Francisco—Mrs. Julia A. F. Lund.
San Juan—Mrs. Louise Y. Robison.
San Luis—Mrs. Louise Y. Robison
Sevier—Mrs. Emeline Y. Nebeker.
Sharon—Mrs. Hazel H. Greenwood.
Shelley—Mrs. Elise B. Alder.
Snowflake—Mrs. Louise Y. Robison.
South Davis—Mrs. Cora L. Bennion.
South Sanpete—Mrs. Julia A. F. Lund.
South Sevier—Mrs. Ida Peterson Beal.
Star Valley—Mrs. Rosannah C. Irvine.
Summit—Mrs. Hazel H. Greenwood.
Taylor—Mrs. Lalene H. Hart.
Teton—Mrs. Nettie D. Bradford.
Timpanogos—Mrs. Julia A. F. Lund.
Tintic—Mrs. Elise B. Alder.
Tooele—Mrs. Kate M. Barker.
Twin Falls—Mrs. Amy W. Evans.
Uintah—Mrs. Kate M. Barker.
Union—Mrs. Mary C. Kimball.
Utah—Mrs. Amy W. Evans.
Wasatch—Mrs. Rosannah C. Irvine.
Wayne—Mrs. Julia A. F. Lund.
Weber—Mrs. Kate M. Barker.
West Jordan—Mrs. Amy Brown Lyman.
Woodruff—Mrs. Mary C. Kimball.
Yellowstone—Mrs. Elise B. Alder.
Young—Mrs. Louise Y. Robison.
Zion Park—Mrs. Ethel R. Smith.

THE RELIEF SOCIETY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Motto—Charity Never Faileth

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VOL. XX JANUARY, 1933 No. 1

EDITORIAL

Greeting

THE Relief Society has passed its ninetieth milestone. The age has been a period of gigantic struggle and mighty achievement. Our organization was urgently needed in 1842, but its incalculable service is in far greater demand at the close of 1932. As the Church has increased in numbers and scope, social problems have multiplied and the demand for educational training has kept pace and in harmony with the march of progress.

As we reflect upon the blessings of the past and present, the Presidency and General Board of Relief Society turn with gratitude to our Father in Heaven that we have been privileged to live at this time in the fulness of the gospel light. Thanksgiving fills our hearts that we have been granted the rare opportunity of associating with the women whose ideals of life and service are shaped by the spirit of Christ, and who express their love for Him in their untiring labors for the betterment of humanity. We realize that this year of all others, we need to cherish His precepts.

We have all experienced the inspiration which comes from our visits to your stakes in conference-conventions, and we are most appreciative of the beautiful hospitality offered us in your homes. We are aware of your great loyalty to our Magazine, and the tireless efforts made to successfully pursue the lesson courses, and to cooperate in developing any project suggested by the General Board. We have noted your attitude of helpfulness and your anxiety to give the very best that is in you that the ideals of Relief Society might be materialized into tangible results. Often, we know that you have patiently labored with sad hearts and tired hands to render the service required in these times of distress, and no cry for help has gone unheeded. From our hearts

we thank you; we honor you and we love you.

At this New Year we pause for a moment to express our gratitude to all you dear Relief Society women for the glorious past of our organization, and we face the future with confidence and hope born of our faith in you and in the Gospel of our Savior, Jesus Christ.

LOUISE Y. ROBISON,
AMY BROWN LYMAN,
JULIA A. CHILD,
General Presidency of the Relief Society.

B. Y. U. at Provo

ONE beneficial result of the depression is the increased attendance at colleges and universities. Students are learning how to live at a minimum cost and are preparing themselves for greater efficiency when opportunities for employment offer themselves. The Brigham Young University, in whose success we are all so deeply interested, reports that their attendance exceeds all previous records, that their students show increased devotion to their books and are more serious than in years past. The large reading room of the Heber J. Grant Library is filled almost to capacity at all hours of the day and until 10 o'clock at night. The University is serving a greater area than before. They have in attendance in their schools students from six countries including Japan, Tonga, Australia, New Zealand, Mexico and Canada and from twenty states. Two hundred twelve cities have students attending this splendid institution. Ninety-nine of these cities are from out of the state and one hundred thirteen are from Utah.

The institution is making unusual efforts this year to assist students. J. W. Sauls, Custodian, reports that 150 bushels of apples have been distributed to upwards of two hundred students and fresh vegetables from the University farm have also been donated. In this way those who are attempting to "batch" their way through school are very materially helped. In order to cut down expenses the majority of the students are "batching it" while heretofore the greater percentage were found to be boarding.

Child Labor Day

THE annual observance of National Child Labor Day occurs January 28-30, 1933. The depression has lessened the total number of children employed. The United States Census shows that children between the ages of 10 to 15 years includes in 1930, 667,118, while in 1920 there were 1,060,858, a reduction of 37%.

Many of those now at work have been driven into industry because of the long continued unemployment of their adult relatives. It is a deplorable fact that some employers have taken advantage of the times and have worked young children at "starvation wages." The National Child Labor Committee emphasizes that there is great need at the present time to enforce child labor laws, improve lax laws, and maintain established standards of minimum age, physical fitness, and working hours. The Federal Children's Bureau states that there are upwards of one-

half million boys and young men under 21 years of age drifting about the country on foot or jumping freight trains in a fruitless search for work. The already overburdened communities move these boys on after giving them a night's lodging and a meager meal or two and no real attempt is made to solve the problems of really absorbing them into the social fabric.

The golden opportunity of gathering in the young people who are unemployed is mitigated against because of reduced appropriations, shortened school terms, reduced number of teachers, suspension of financial and guidance programs and the cancelling of building plans.

The committee investigating, states: "A numerical reduction, therefore, in the number of child laborers is not sufficient, without alternative provision for constructive training. Never has the need for the strengthening of our educational structure been more urgent than now. Including those of 16 and 17 years, more than 2,000,000 boys and girls are reported by the 1930 Census as gainfully employed; but more than 3,000,000 are not attending school. The opportunity exists for keeping thousands of young people in school and preparing them to find greater satisfaction, usefulness, security and development in what their hands and minds find to do. The amount and kind of education given to adolescent youth in the next few years will largely determine the contribution of the coming generation to the solution of the problems of unemployment, economic instability, and international relationships which are troubling the world today."

Greater Security in Automobile Driving

PEOPLE may well be appalled at the number of serious automobile accidents, for the annual death toll is excessive and the injured are legion. Casualties resulting from automobile accidents in 1931 reached, according to insurance statistics, the appalling total of 1,032,000, of which 34,400 cases were fatalities. "The consequences measured in terms of grief and human suffering are, of course, incalculable. One of the largest insurance companies estimates that the country's motor accidents cause an economic loss of $2,500,000,000 annually."

"Traffic regulations are scientifically devised and police control, both state and municipal, is widely and skillfully exercised, but despite all this the accident toll grows greater each year. With the public authorities doing everything in their power to mitigate this condition, it is all too apparent that it persists because of lack of proper public cooperation on the part of a considerable section of the public, in safety measures."

The Consolidated Oil Corporation by H. S. Sinclair, Chairman of the Executive Committee, has offered a national award of $10,000 to promote greater safety in automobile driving. The sum will be appropriated as follows:

$5,000 to the municipality of over 50,000 population adjudged the safest city in the United States on the basis of automobile accident statistics for the year beginning October 1, 1932, and ending September 30, 1933.

$2,500 to the city of over 50,000 population having the second best record; and

$2,500 to the State having the best safety record among the states.

The money will go to the police pension or relief funds of these municipalities, and to the corresponding welfare fund of the safest state.

The Sinclair Refining Company, operating subsidiary of Consolidated Oil Corporation will make the awards.

Amanda McEwan Knight Called Home

AMANDA KNIGHT widow of Jesse Knight and mother of our Board Member Inez Knight Allen and mother in law of Jennie Brimhall Knight answered the summons of the angel of death December 15, 1932.

She was a beautiful character kindly, generous, hospitable. She had an outstanding love for humanity and a gift for looking out after those in distress. She was eager to assist aspiring young people to gain an education. The entire Knight family have for years given unstintedly of their means to assist the Brigham Young University and have been a source of inspiration and encouragement in times of need to this worthy institution. Sister Knight was a fine home maker; friends and relatives were eager to go to her home and were loathe to leave its hospitable shelter. Her deep interest in the affairs of the day and her keen sens of humor were a delight to those who tarried with her.

She has raised a worthy family of sons and daughters who bless her memory and will carry on the work of helpfulness and encouragement which so delighted their mother.

The Passing of Professor George Careless

PROFESSOR GEORGE CARELESS has played an important role in the musical life of the Mormon people. He was called upon in his young manhood by President Brigham Young to lay the foundation for good music in Utah. He was an early director of the Tabernacle Choir and a pioneer director of the old Salt Lake Theatre orchestra. He was an outstanding writer of music—some of the finest hymns in the L. D. S. Psalmody are from his gifted pen. Now at the ripe age of ninety-three he has closed his earth life, having been faithfful to every trust. He will long be held in loving memory by his people and generations yet unborn will know him through his music.

"Thunder Cave"

"THUNDER CAVE," a series of twenty-one delightful adventures written by Jeremiah Stokes, beautifully and lavishly illustrated by Jack Sears will find a warm place in the hearts of the children. Giant Wigwah and Jasper and Zebbie will be eagerly followed for the stories sparkle with humor and the mystery element is clean and wholesome. The book has the endrosement of *The Parent's Magazine,* Office of the Publication is 142 E. First South.

Lesson Department

Theology and Testimony

(First Week in March)

COMING FORTH OF THE BOOK OF MORMON

LESSON VI

1. *Obtaining the Plates.* For some time prior to September 22, 1827—the date upon which the Prophet received the Nephite plates from the Angel Moroni—it was necessary for the male members of the Smith family to obtain occasional work away from their farm, that they might sustain themselves and meet the annual payments on their land. For this purpose, in October of 1825, Joseph had employed himself to a Mr. Josiah Stoal, of Bainbridge, New York, who at the time was engaged in opening a supposedly Spanish mine, long since abandoned. While engaged in this work Joseph boarded at the home of Mr. Isaac Hale, who lived at Harmony, Pennsylvania, a short distance from the scene of Mr. Stoal's operations.

2. It was here that Joseph first met Miss Emma Hale, whom he subsequently married, January 18, 1827. Shortly after their marriage, Joseph and his wife went to the Smith home at Manchester, where Joseph assisted his father on the farm during the following summer.

3. In the early morning of September 22, 1827, Joseph received the plates from the Angel Moroni, and a few days later brought them to the home of his father, where he and Emma were still living. (For a full account of the manner in which the Prophet received the plates, the reader is referred to *Joseph Smith the Prophet,* by his mother, Lucy Mack Smith, pp. 99-106.) Joseph records that no sooner had he received the plates than the most strenuous efforts were made to wrest them from him. With the passing of time persecution rapidly became more bitter, and eventually, at the invitation of Mr. Hale, Joseph and his wife decided to move to Harmony, Pennsylvania.

4. *Move to Harmony.* It should be said that Joseph was in humble financial circumstances and was not well prepared to make the journey. Shortly before the date set for leaving, however, a friendly neighbor came to his support with a gift of fifty dollars—this was Martin Harris, a respectable and prosperous farmer of Palmyra. Alvah Hale, a brother of Joseph's wife, came from Harmony with team and wagon and conveyed them to that place. They arrived at Harmony in the month of December, 1827, and established themselves in a house located on Mr. Hale's farm.

5. *The Anthon Incident.* Immediately after establishing himself at this place, Joseph began to transcribe characters from the plates. His own account of this very important matter is tersely recorded as follows: "I commenced copying the characters off the plates. I copied a considerable number of them, and by means of the Urim and Thummim I translated some of them." (*History of the Church,* Vol. 1, p. 19.) Some time in February of the following year, 1828, Martin Harris came to Harmony, and therewith conveyed the characters to New York City, where

they were submitted to Professor Charles Anthon—a gentleman of outstanding literary attainment—for his study and opinion. (For an account of the outcome of this visit the reader is referred to the *History of the Church,* Vol. 1, p. 20; and the *Comprehensive History of the Church,* Vol. 1, pp. 99-109.)

6. *Loss of the Manuscript.* After returning from New York, Martin Harris went to his home in Palmyra and a little later came back to Harmony (April 12, 1828) where for some two months thereafter he acted as scribe while Joseph translated the plates. By the early part of the following June, sufficient of the record had been translated to cover one hundred sixteen pages of foolscap paper.

7. Prompted by a desire to convince his wife and friends that Joseph's claims were genuine, Martin Harris repeatedly requested the Prophet to allow him the privilege of taking the manuscript home. Finally Joseph reluctantly granted Martin's request, with the distinct understanding and agreement that the manuscript was to be shown only to Martin's wife and a few others. Martin however disregarded this bounden promise, and the manuscript was lost. Because of Joseph's lack of wisdom in this connection, the Lord temporarily deprived him of the gift of translation and otherwise gave evidence of his displeasure. The revelation contained in Section three (which read) shows forth the will of the Lord in this matter.

8. *The Lord's Provision.* Now, it so happened in the wisdom of the Lord that when the Nephite historian Mormon was about to deliver his abridgment of the Nephite record to his son Moroni, in the fourth century of the Christian era, he discovered a set of plates, known as the plates of Nephi, which so pleased him that he decided to preserve them with his abridgment. His reason for doing so he did not know, except, as he says, he was so prompted by the Spirit of the Lord. (See Words of Mormon, verses 3-10.) In consequence of the preservation of these plates, the record delivered to Joseph Smith by the angel Moroni contained a double account from the beginning of Nephite history down to the reign of King Benjamin. But now let us return to the narrative.

9. A short time after the loss of the manuscript, the Lord made it known unto the Prophet that his adversaries, into whose hands the manuscript had fallen, had already changed it for the purpose of showing, if he attempted a second translation, that he could not translate twice alike and therefore that he had no gift from God. To avoid such a snare, the Lord instructed the Prophet to make his second translation from the plates of Nephi. (Read Doc. and Cov. 10:38-46.) It is interesting to observe that provision for just such a necessity was made by the Nephite historian more than fourteen hundred years earlier.

10. Even though Martin Harris had broken his covenant and promise, which resulted in the loss of the manuscript, yet the Lord promised him, by revelation through the Prophet Joseph, that if proved worthy, he would later be permitted to see the plates and act as a witness of their truth to the world. (Ibid. 5:1-15.)

11. *Translation of the Plates.* Throughout the winter and early spring of 1828-29, Oliver Cowdery, a young man of about Joseph's age, was teaching school in the vicinity of the Smith home at Manchester. In harmony with the custom of those days, the teachers usually "boarded

round" with the patrons of the school. Accordingly, while at the Smith home, Oliver Cowdery became greatly interested in the story of Joseph's heavenly manifestations, and decided that as soon as his school closed in the springtime he would visit Joseph at Harmony and obtain first-hand information for himself. In the meantime Oliver had declared his purpose to one of his acquaintances, David Whitmer, and promised that after visiting with Joseph he would write him his impressions. Oliver Cowdery reached Harmony, Pennsylvania, April 5, 1829, and two days later (April 7th) Joseph began the work of translation, with Oliver acting as his scribe. A revelation soon followed, in which the Lord commended Oliver for his willingness to serve, and promised him inheritance in the kingdom of heaven, provided he continue faithful. (Ibid. 6:14-37.)

12. *Movement to Fayette.* The work of translation continued without serious interruption until early in the month of June (same year), when Joseph found it inadvisable to remain longer at Harmony. It appears that not only many of the people of the neighborhood were unsympathetic with him but also his wife's father, Mr. Hale. In the meantime Oliver Cowdery had been in communication with David Whitmer at Fayette. He now wrote him again at the Prophet's suggestion, requesting that he come down to Harmony and convey them to the Whitmer home. This request found David in the midst of his spring work, in the completion of which he claims to have received superhuman aid. A short time later, therefore, David Whitmer went to Harmony and conveyed the Prophet and Oliver back to the home of his father, Peter Whitmer, in the township of Fayette, New York, some twenty-five miles southerly from the Smith home in Manchester. Here the work of translation was soon completed.

13. *The Three Witnesses.* In course of the work of translation it was learned from the statement of Moroni (Ether 5:1-4) that the Lord intended to show the plates to three witnesses, by whose testimony the truth of the Book of Mormon would be established. Almost immediately after this statement had been discovered, Oliver Cowdery, David Whitmer, and Martin Harris requested the Prophet to inquire of the Lord if they might act as these especial witnesses. Joseph complied with their request and received as an answer the revelation designated as Section seventeen in the *Doctrine and Covenants* (which read): Shortly thereafter, these three men, with Joseph, repaired to a section of the woods "convenient to" the Whitmer home, where they saw the plates and heard a voice from heaven declaring: "These plates have been revealed by the power of God, and they have been translated by the power of God. The translation of them which you have seen is correct, and I command you to bear record of what you now see and hear." (For a further account see *History of the Church,* Vol. 1, pp. 54, 55.) The fidelity of the witnesses to this trust is a matter of history.

14. *Publication of the Book of Mormon.* After the Book of Mormon was translated, difficulty was encountered in obtaining a publisher. Finally, however, an agreement was made with Mr. Egbert B. Grandin of Palmyra, whereby he was to print an edition of five thousand copies for the sum of three thousand dollars, Martin Harris acting as surety for the payment of this amount. In this connection it is well to remember that Martin Harris had already

nown his willingness in various ays to assist the Prophet. Indeed, was he who first came to the Pro- het's aid and furnished him with fty dollars with which to move r o m Manchester to Harmony. hortly later than this the Lord gave revelation to Joseph Smith in hich he counseled Martin to be free n the use of his money when the me should come for publishing the ook of Mormon. Doc. and Cov. 9:36.) His readiness to comply ith the commandment is thus fully ttested. It is interesting to note at his farm was subsequently sold o satisfy this agreement with the rinter. Little wonder that Deity is illing to bless an individual of such utstanding integrity!

15. As a precaution against any ossible loss or alteration of the anuscript, Oliver Cowdery tran- cribed it in its entirety and kept a uard constantly on watch, day and night, about the house. The completed book came from the press in the early part of 1830.

Questions for Discussion and Review

1. Relate the circumstances under which Joseph became acquainted with Miss Emma Hale—later his wife.

2. What reasons prompted Joseph to leave Manchester and go to the home of his wife's father at Harmony, Pennsylvania?

3. In what way was Martin Harris responsible for the loss of the one hundred sixteen pages of manuscript?

4. How had the Lord made provision for this loss?

5. Discuss Oliver Cowdery's connection with the translation.

6. Relate incidents connected with the publishing of the Book of Mormon.

Teachers' Topic

THE BEATITUDES

Aim: To enable us to more fully appreciate the Beatitudes, and apply heir beautiful truths to our daily lives.

"Blessed are the pure in heart: or they shall see God." (Matt. 5: .)

A man's heart is pure when it oves only the good, when all its otives are right, and when all its spirations are after the noble and ue. Purity and excellence of char- cter are of greater worth than any mount of grace, wealth, genius or ower. Without a solid, sterling asis of individual goodness, all the race, elegance and art in the world ail to save or elevate a people.

The New Testament insists on ersonal purity as the beginning of l training and all knowledge. Such en as Paul and Peter and the others who changed the world, insisted on personal purity. They meant that a man's body should be so pure as to be a fit temple for the Spirit of God.

The 15th Psalm has sung the purification of life and humility of heart which might fit him who should sojourn in God's tabernacle. Since the 24th and 25th Psalms also describe purity as preparation for God's house, the conclusion here is natural, they shall see God.

Those who cleanse their hearts understand God in proportion to their purity, and, when they are cleansed from all sin, will see Him face to face. (Heb. 12:14; John

3:2-3; Rev. 22:4.) "Verily, thus saith the Lord, it shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments shall see my face and know that I am." (Doc. and Cov. 93:1.)

Jesus tells us that purity of heart leads to a knowledge of God. The perfect knowledge of God is to be attained only by the perfectly consecrated life. The human soul is a mirror on which the light of God shines and only the pure mirror reflects a perfect image. You cannot see God as directing you in your perplexing experiences except through a perfectly purified heart. Just as the slightest speck or flaw on the lens of a huge telescope blurs the image of far distant stars, so the films on the object-glass of character obscure the heavenly vision. Just as new stars may be discovered by the eye through the perfect lens, so the truth, undiscernible to others, is revealed to the pure in heart.

President Brigham Young tells us that the prayer of the pure in heart will have more effect than the eloquence of Cicero. The simple honest heart is of more avail with the Lord than all the pomp, pride, splendor and eloquence produced by men. "In addressing a congregation, though the speaker be unable to say more than half a dozen sentences, and those awkwardly constructed, if his heart is pure before God, those few broken sentences are of more value than the greatest eloquence without the Spirit of the Lord and of more real worth in the sight of God, angels, and all good men." (Discourses of Brigham Young.) This does not mean that we cannot have the Spirit of the Lord unless we speak in "Awkward constructed sentences." What a happy combination to have a certain amount of eloquence along with purity of heart and the Spirit of the Lord! Our abilities of gifts were given us by our Heavenly Father. (James 1:17.) Therefore let us develop our gifts in His work! (Heb. 13:21.)

Literature

THE DELIGHT OF GREAT BOOKS

(Third Week in March)

ROMEO AND JULIET. SHAKESPEARE

"Let me not to the marriage of true minds
Admit impediments. Love is not love
Which alters when it alternation finds,
Or bends with the remover to remove:—

"O no! it is an ever-fixed mark
That looks on tempests, and is never shaken;
It is the star to every wandering bark,
Whose worth's unknown, although his height be taken.

"Love's not Time's fool, though rosy lips and cheeks
Within his bending sickle's compass come;
Love alters not with his brief hours and weeks,
But bears it out ev'n to the edge of doom:—
"If this be error, and upon me proved,
I never writ, nor no man ever loved."

—*Shakespeare.*

When the great Love Story of the World is written the love of Romeo and Juliet will have a place, because Shakespeare in immortalizing the medieval love-legend made it the universal expression of young love.

William Shakespeare (1564-1616.)

Probably no other English author has been so much written about as Shakespeare, and yet little is actually known of his life. A large mass of tradition, however, has come down to us. Of Shakespeare's ancestry we know that he came of good yeoman stock. His father was a merchant of Stratford-on-Avon, in Warwickshire, England. His mother's family were prosperous farmers. Stratford-on-Avon is the chief memorial spot for the "Bard of Avon." Here may be seen the house where he was born. Here is the grammar school he attended until thirteen years of age, learning little "Latin and less Greek" but revelling in the Mystery and Miracle plays held on holiday occasions in the great beamed room over the guild hall. Here, too, is the church where he was baptized and where he was buried in the chancel under the stone bearing the famous verse:

"Good friend for Jesus' sake forbeare,
To dig the dust enclosed heare;
Blest be the man that spares these stones;
And curst be he that moves my bones."

Just outside of Stratford is the cottage of Anne Hathaway, whom Shakespeare married when he was nineteen. At Stratford, also, is the site of New Place, the beautiful home Shakespeare built when he returned from London a wealthy man.

Of the London life of England's greatest poet we know little. Legend has supplied much of what we know of the best years of Shakespeare's life. The theatres where he acted in minor roles and the ones in which he held part ownership left very meager records of his activities. It would seem valid to assume that at first Shakespeare became an actor under the leadership of Richard Burbage, who presented plays at the Globe and other London theatres. After a while, Shakespeare began his first experiments in dramatic writing, the remodeling of early Elizabethan plays. Then came twenty years of authorship with an average of two plays a year in addition to many poems. The earlier dramas are simple comedies and tragedies, the best known being "A Midsummer Night's Dream," and "Romeo and Juliet." Then came a series of historical plays dealing with English history as "Henry IV" and "Henry V," and with Roman history as "Julius Caesar." The note of tragedy dominated Shakespeare's next plays as human sentiments and passions were portrayed in "Hamlet," "King Lear," "Macbeth," "Othello," and "Antony and Cleopatra." Shakespeare's final dramatic activity reveals a peace of mind, a serene thoughtfulness, attained through a wide and deep understanding of human nature. The romantic plays of the last period 'Cymbeline," "A Winter's Tale," and "The Tempest" are marked with a delicacy of touch and mastery of character portrayal such as no other English writer has attained. Shakespeare as actor, as author, as theatre owner gave no thought to future fame; for other than in his sonnets he never wrote about himself; nor even took precaution to have his plays put in permanent form. We do know, however, that his plays were popular and yielded him a fortune. At the age of fifty he returned to his native town to spend his remaining years in comfort as a country gentleman.

The Genius of Shakespeare.

Mystery surrounds much of the life of Shakespeare, but the evolution of his mind and art lies plainly revealed in his works. He learned

to understand Nature, material and human. The early plays are marked with the influence of external Nature. He learned to understand human nature, "the workings of the mind and the emotions of the heart." Whatever base and unlovely he found in life as the product of evil in the universe, his belief in the divinty of man gleams like a beacon light in his works:

"What a piece of work is man! How noble in reason! how infinite in faculties! in form and moving, how express and admirable! in action how like an angel! in apprehension, how like a god! the beauty of the world! the paragon of animals!"

From the works of the masters of wisdom and literature Shakespeare learned many of the facts of life in other ages and climes.

Upon assuming the role of artist, in interpreter of Nature, Shakespeare chose drama as the chief literary vehicle for his philosophy, and created characters, men and women, ghosts and witches, monsters and fairies, as its exponents. One by one the great destructive forces of life were dwelt with producing "perhaps the richest and most varied mass from the genius of one man in the total literature of the world." Matthew Arnold, English poet and critic, pays tribute to the genius of Shakespeare in the following sonnet:

SHAKESPEARE

"Others abide our question. Thou are free.
We ask and ask—Thou smilest and art still,
Out-topping knowledge. For the loftiest hill,
Who to the stars uncrown his majesty,

"Planting his steadfast foortsteps in the sea,
Making the heavens of heavens his dwelling-place,
Spares but the cloudy border of his base
To the foil'd searching of mortality;

"And thou, who didst the stars and sunbeams know,
Self-school'd, self-scann'd, self-honour'd, self-secure.
Didst tread on earth unguess'd at.—Better so!

"All pains the immortal spirit must endure,
All weakness which impairs, all griefs which bow,
Find their sole speech in that victorious brow."

Romeo and Juliet.

Shakespeare took a simple medieval love-story and made it reveal his understanding of love, a universal experience. Love, as he understood it was the intelligent attraction and sympathy which exists between man and woman. It was not the outcome of physical passion, nor a state of negation, nor a delusion of the mind. The tragic story of Romeo and Juliet, as Shakespeare immortalized it, reveals the spiritual basis of the noble passion Love.

The story of Romeo and Juliet came from Italy; it was recorded in the national memorials of her old family feuds. A favorite with the troubadors, the story was carried to France, Spain, and England. The English version was made by Arthur Brooke in the form of a long narrative poem. To make his drama Shakespeare combined the details of the English story, the Italian atmosphere of the original story, and the two conflicts, youth and age, love and hate.

The two chief families of Verona, the Capulets and the Montagues, have a feud of long standing. No one remembered when the quarrel began, but so deadly is the enmity between them, that the kindred, followers, and servants never meet without conflict. As the drama opens the servants of the two houses are feeding the "cankered hate" of their masters on the streets of Verona.

Romeo, the heir of the house of Montague, is brooding over his imagined love for Rosaline, a cold beauty forswearing love. Benvolio, Romeo's friend, urges him to attend a great feast given by the old Lord Capulet, and meet the admired beauties of Verona and peradventure find "his swan a crow." To the feast then Romeo and his two friends, Benvolio and Mercutio, repair wearing masks. At the festivities Romeo sees a lady whose beauty and grace set his heart aflame with love, real not imagined. While discussing the charms of the lady with his friends, he is overheard by Tybalt, a nephew of Lady Capulet. Tybalt is enraged at this affront by a Montague, and it is only the kindly interference of Lord Capulet that averts a duel. Later in the evening Romeo contrives to talk to the fair lady and with loving conceits sets her heart aflame. It is only after the lovers separate that they learn each other's identity.

Upon returning home after the feast, Juliet repairs to the balcony of her room to tell the secret of her love to the night. Romeo, in turn, is wandering alone in the night brooding now over his very real love. As he wanders under the balcony of his loved one, he hears her beautiful and intense confession of love:

O Romeo, Romeo! wherefore art thou Romeo?

* * * *

'Tis but thy name that is my enemy;
Thou art thyself though, not a Montague.
What's a Montague? O be some other name!
What's in a name? That which we call a rose,
By any other name would smell as sweet;
So Romeo would, were he not Romeo called,
Retain that dear perfection which he owes
Without that title;—Romeo, doff thy name;
And for that name, which is no part of thee,
Take all myself."

Overjoyed, Romeo reveals his presence, and Juliet makes a further avowal of her love:

"My bounty is as boundless as the sea,
My love as deep; the more I give to thee
The more I have, for both are infinite."

The tragic reality of the night's events flashes upon Juliet. Their love is surrounded by hate and discord. With ingenious delicacy she suggests the only solution to the love-dazed Romeo:

"And all my fortunes at thy foot I'll lay,
And follow thee, my lord, throughout the world."

When the lovers parted, Romeo goes to the cell of Friar Laurence. The good friar, a friend to both the quarreling families, is anxious to see the breach healed between the Capulets and the Montagues, so thinking that the marriage of Romeo and Juliet might accomplish this purpose, he consents to perform a secret ceremony.

The day of the secret marriage, the friends of Romeo, Benvolio and Mercutio, meet a band of Capulets headed by Tybalt. A quarrel is in progress as Romeo arrives on the scene. Not wishing to quarrel with a Capulet now, Romeo tries to reason with Tybalt, but to no avail. Mercutio, who knows nothing of Romeo's reason for seeking peace, looks upon his friend's tolerance as cowardice. And in exasperation at Tybalt's continued insults, Mercutio fights and is killed. Romeo fights now to avenge the death of his friend, and Tybalt is killed. The broil brings the governing prince of Verona and the old lords Capulet and Montague to the scene. Lady Capulet in revenge for the death of

her nephew demands the extreme penalty for the murderer. The prince after a careful investigation of the facts pronounces the sentence of banishment for Romeo.

Juliet at her home after the secret marriage awaits the coming of night that will bring Romeo with plans for their future. The old nurse brings the news of Tybalt's death and Romeo's banishment. Romeo, in the meantime, takes refuge with Friar Laurence. From frantic despair Romeo is lifted by the comforting words of his friend. After all his beloved Juliet is alive and he also is alive. The friar suggests that Romeo go secretly and take leave of Juliet, and then go to Mantua and wait until an announcement of the marriage could be made.

Romeo passes the night with his beloved Juliet. With strange forebodings of ill they say their farewells as:

"Night's candles are burnt out, and jocund day
Stands tiptoe on the misty mountain tops."

To be found within the walls of Verona after daybreak meant death for Romeo.

A few days after Romeo's departure a new problem is added to Juliet's grief. Lord Capulet arranges a marriage for Juliet with her cousin Paris, a gallant young nobleman. Lord Capulet is old, self-willed, and tyrannical, to whom his daughter is but a property of his house. Lady Capulet is a proud Italian matron, much younger than the husband she has not married for love. Juliet pleads with her cold unsympathetic parents:

"Good father, I beseech you on my knees,
Hear me with patience, but to speak a word."

"O sweet my mother, cast me not away,
Delay this marriage for a month, a week."

Juliet pleads every reason against the marriage but to no avail. She is commanded to prepare for the nuptials. In desperation Juliet turns to the old nurse who knows all. A gross suggestion, to forget the secret marriage with Romeo and marry Paris, meets this plea. Juliet in magnificent strength struggles alone with her problem. Death and suffering she is ready to brave "to live an unstained wife."

In her despair Juliet consults Friar Laurence. His advice is to consent to marry Paris, but before the wedding morn to drink a potion which will give her the semblance of death for forty-two hours. Romeo is to be advised of the plans so that he will be on hand to rescue Juliet from the tomb when she awakes. Love gave Juliet strength to consent to the friar's plans.

Juliet's consent to marry Paris is joyful news to Lord Capulet. Preparations are made for a nuptial festival such as Verona has never seen.

The time arrives for Juliet to drink the potion. Alone in her chamber in fancy she conjures up all kinds of hideous possibilities as the result of the untried potion. In imagination she sees Tybalt's ghost seeking out Romeo. All fears desert her. To stay by Romeo she drains the phial calling—

"Stay, Tybalt, stay!
Romeo, I come! this do I drink for thee."

Confusion reigned in the house of Capulet on the wedding morn. Instead of a beautiful bride there was a lifeless corpse; instead of wedding cheer there was a burial feast. The body was borne, after the manner of the time, on an uncovered bier and placed in the family vault.

Bad news travels more swiftly than good. Before Friar Laurence

ad a chance to notify Romeo of the lans, other messengers advise him f Juliet's death. Making his plans uickly, Romeo seeks an apothecary o as to purchase some poison:

There is thy gold; worse poison to men's souls,
Doing more murders in this loathsome world
Than these poor compounds that thou mayst not sell:
I sell thee poison, thou hast sold me none.
Come, cordial, and not poison, go with me
To Juliet's grave."

Romeo sets out for Verona to see uliet in her tomb, then to swallow he poison and lie by her side. At ne door of the tomb Romeo meets 'aris, who has come to strew flowers nd to sorrow alone. Thinking it o be some villain come to desecrate ne tomb, Romeo kills Paris. When omeo discovers that he has killed 'aris who should have married uliet, according to the news of the iessenger, he carries him to a grave y Juliet. Romeo takes a loving arewell of his loved Juliet and allowing the poison dies by her de.

Friar Laurence has found out that s messenger has not reached omeo, so he arrives at the tomb to ready for the awakening of Juliet. here he finds that "a greater power an his has thwarted his plans." iliet awakes out of the trance and lls for Romeo. The friar tries to rsuade Juliet to leave the tomb it in vain. Hearing a noise of ople coming the friar flees; Juliet lls herself with a dagger and dies Romeo's side.

A great multitude has assembled the tomb by this time. To the l lords, the friar relates the story their children's love. The prince buked the old rivals for their ir- tional enmities, and showed them e punishment for their hatred. The tragedy appeases the ancient enmity of the houses of Capulet and Montague. Montague will raise in pure gold a statue of the true and faithful Juliet; Capulet will place one as rich of Romeo by her side.

The tale is one of true love and sorrow. Romeo and Juliet loved perfectly. Romeo attained to manhood; Juliet to heroic womanhood. Their lives accomplished the reconciliation of their two families. A soft melancholy is left within the heart of the listener as the story ends, and a long sigh of understanding accepts its wisdom, "Life is but an ill constructed play without Love."

Suggestions for Study.

A. Materials.
   1. Romeo and Juliet.—Shakespeare.
   2. The Delight of Great Books —Erskine.
   3. Shakespeare, His Mind and Art—Dowden.
   4. Shakespeare—Masefield.
   5. The Facts about Shakespeare —Nelson and Thorndike.

B. Projects.
   1. Music: Selections from the opera "Romeo and Juliet."
   2. Readings:
      a. The Balcony Scene, "The noblest paean to love ever written."—Helena Faucit, famous Shakespearean actress of the role of Juliet.
      b. Juliet's Soliloquy. Act III, Scene 3.
   3. Discussion:
      a. The Elizabethan Age.
      b. The Genius of Shakespeare.
   4. Story: The World's Great Love Stories.
      a. Dante and Beatrice.
      b. Abelard and Heloise.
      c. Tristram and Iseult.

C. Method.

The projects listed above present some possibilities for enrichment. Let the lesson, however simple, breathe the message of the spiritual nature of love. The problem of the drama is as modern as the present hour. Age and youth have it as their common problem, a problem of understanding. Because of the constancy of human nature, "Romeo and Juliet" is capable of reinterpretation. Shakespeare has a friendly smile and a bit of wisdom for today's parents and lovers.

Enjoy the story and find the wisdom.

Social Service

(Fourth Week in March)

ACQUIRING THE USE OF SPEECH

LESSON VI

There are three goals to be kept clearly in mind in working on this lesson:

1. What is the natural development of speech—when and how does it appear and grow?

2. What positive care and educational activities will recognize, stimulate and guide this development best?

3. What common speech defects are found in children? How may these be prevented? How may they be cured?

These are essentially knowledge aims. The members of the class will therefore expect to study to learn, not just be impressed by, the content of the lesson.

Suggestions for procedure:

Assign the reading guide for careful study. This will give some information on all of the aims, especially 1 and 3. Emphasize to the class members that success in learning this lesson, will be increased by a careful study of the problems in the pamphlet as indicated by the first statement in the reading guide.

An individual member of the class may be assigned to study topic I in the supplementary material, locate babies of various ages and report to the class on the development of speech as found.

A special report on what the home can do to correct speech defects would help.

A teacher from the schools could report what is actually being done in treating special cases if such a lecture can be arranged.

Each of these reports wants to be brief, definite and to the point.

The other material is suitable for class study and discussion.

Memorization of this material will be materially helped by a definite summary carefully planned by the class instructor.

Reading Guide. Growth, pages 23-28.

1. The problems on page 27-28 should be analyzed and answered by each member as a part of the individual study. Questions that the individual can't answer should be taken to the class for solution. Class members should lead the discussion in this way.

2. Does the author imply that crying is a part of learning to talk? On what basis does a parent's interpretation of baby's cry "have its effects on the child's training?"

3. Can you see how it is that "mama" and "dada" are among the first sounds made by the child? How

o these become permanent social ords?

4. The development of vocabulary ems to follow which of the follow- g?

What the child hears incidentally.

The development of the child's tivities.

Attempts at formal teaching.

5. Note carefully the sentences hich show the relationship between e development of speech and each the following:

Physical exercise or play.

Children's questions.

General intellectual ability.

Sex differences.

Inheritance and home environ- ents.

6. "Delayed speech" as a defect ems to be associated with three ecific causes: General mental owness, sensory defects, lack of otive for talking. How may the fects of this last one be avoided?

7. Defective speech seems to be lated to physiological limitations lack of care on the part of adults ile the child is learning to talk. ote carefully what the author says out "corrective work" and "baby k."

8. Stuttering is essentially emo- nal. Write down and take to class r discussion the facts given on ch of the following points:

Accompanying symptoms.

Importance in the happiness of ildhood.

Age at which correction should gin.

Dangers of direct disciplinary easures.

pplementary Material:

I. Curti gives the following tages in the Development of eech." (Child Psychology, pp. 1 ff.)

1. Random articulation, charac- istic of the first six months.

2. The babbling stage, or vocal play of babies, or the playful repetition of sounds. This is especially characteristic of the second six months.

3. Evoking of articulate elements by the speech of others, the beginnings of imitation. This is usually limited to imitation of the sounds used in the babbling stage.

4. Conditioning of the articulation by objects and situations. This is illustrated by the happy response obtained when the babble "da-da" occurs in the presence of the father.

"Practice of the two-syllable form da-da is encouraged by adults, while that of the one syllable form is regularly interfered with." "Again a chance utterance of the child may be connected with any familiar object, and if its use is encouraged by adults, become the name of the object."

II. Children's vocabularies grow about as indicated by the following table:

12 months	few words
18 "	" "
24 "	300 "
30 "	450 "
36 "	800 "
42 "	1,250 "
48 "	1,550 "
54 "	1,800 "
60 "	2,100 "
66 "	2,300 "
72 "	2,600 "

General intelligence, social opportunities, and general activity all affect the growth of vocabulary.

III. Extent of Speech defects:

Total in the United States estimated at 1,250,000.

Total of these who stutter, 200,000.

Ratio of number of boys to number of girls, 3 to 1.

IV. Data on special problems.

1. Speechlessness or delayed speech. This may be due to individual differences in maturity of function but is always dangerous if it persists past four or five years of age.

Causes. Inability to hear or form auditory images, inability to associate hearing with proper speech movement.

Treatment of the first type is described by Peppard as follows (p. 75-6):

"When teaching a sound to a child whose speech images are retarded, the teacher should take the child's face between his hands. The child should watch closely the teacher's mouth while the latter produces a simple sound, such as "p." The teacher should continue making the same sound until the child can produce it. His eyes should then be covered by the teacher's hand, shutting out all visual stimuli that would cause distraction from the auditory impression, and the sound 'ah' should be made close to the child's ear. This is done in order to give sufficient quantity and quality to the sound to make a strong impression. It will be necessary to make the sound several times very distinctly. Then the teacher should face the child. The child's hand should be placed on the teacher's throat, so that he can feel the vibration when the teacher says "ah." (The mouth should be well open.) The child should then produce the sound."[3]

In the second type of difficulty the child hears, but the impression releases other reactions than speech. For example the child hears "dada" and looks at or runs to his father but does not talk. The treatment is described as follows: (Peppard, p. 77.)

"In teaching a word like MOTHER, begin with teaching M, then O, then MO. When he says MO correctly several times, teach TH-ER. Put TH-ER together and get THER. Then have him produce the first group MO and then the second group THER. All words should be built up in this manner for children with this particular type of speech defect.

"Again, take a simple sentence like "I see you." It will be necessary to break each word into its elementary sounds. In order to teach this type of child to say the above, the work must be presented in the following manner:

I....ah ee
see.... s ee
you....ee oo

"Each word should be taught separately until it is clearly under the child's control. The simple sentence used above is not a problem of three words, or three stimuli, to the child, but one of six elementary sounds. At first the child's vocabulary will consist of words definitely taught, but as activity is aroused throughout the speech areas, the child slowly begins to interpret sounds of a more complex nature."[3]

These quotations are illustrations only. Much more study is required to make the corrections.

2. Some children seem unable to raise the tongue to produce sounds as "l, t, d, n." If the tongue is tied it can be corrected by a surgeon. If the condition is due to sluggishness in the tongue muscles it can be prevented by clear speaking models in the home and social demands for well pronounced words. It can be corrected by exercise.

3. Baby talk. "Baby talk is the result of erroneous interpretation and production of sounds. The instances in which mental and physical defects accompany baby talk are rare. Erroneous auditory and motor (kinaesthetic) images are often early established as a result of the well-meant but foolish prattle of parents."[4] (Peppard: The Correction of Speech Defects, p. 93.)

"Care should be taken to supply the child with good speech copy long before he even begins to speak, because internal speech impressions are formed months before motor or external speech begins."[5] (Page 94.)

Most children correct this defect themselves. At times it persists into high school. To correct it the sounds not well pronounced should be

taught as correct skills in new words not previously mispronounced. Later the child can be taught to apply the new skills to the old words.

4. Lisping. This is characterized by the inability to pronounce such sounds as "s, z, sh" and occasionally others. It is a common element in baby talk. This is a very common defect which gradually corrects itself. It is caused by the tongue rising or protruding in the attempted pronunciation of sounds requiring the lowering of the tip of the tongue behind the lower teeth. It is often begun when the first set of teeth are lost. Bad models of speech often cause it. It usually completely disappears in the intermediate grades. If it does not, correction is necessary. This consists essentially of teaching the child the proper position of the tongue, demonstration of the sounds, careful supervision of practice.

5. Stuttering or stammering. This is a halting defective utterance often accompanied by the repetition of initial sounds. Terman and Almack list five classes of causes or predisposing influences: (Hygiene of the School Child, p. 353-7.)

1. Reflex conditions including adenoids, enlarged tonsils, defective teeth, etc.

2. General weakness due to malnutrition, sickness or overwork.

3. Psychical causes including shock, morbid fear, etc.

4. Hereditary tendencies.

5. Interference with normal left-handedness. This seems to be a very significant cause.

Peppard says:

"The subjective or subconscious state is most profound in stammerers. It is difficult to control the subconscious mind. The subconscious mind is not active in mental focusing on facts but it is said that its memory of the emotions is almost perfect. The conscious mind works under control of the will. Stammering is a defect in the mind and not in the vocal chords. It is a mental fault often eventuating in physical disability. It is this physical manifestation that gives rise to the mistaken belief that nervousness is the underlying cause of stammering. Parents and teachers are prone to believe that nervousness causes stammering because stammerers usually show signs of nervousness. The term "nervousness" is too generally used. It would be more accurate to say that the emotional instability underlying stammering causes the nervousness as well as the stammering. This emotional instability usually responds to the reeducative methods used in the correction of stammering. When the emotional instability is eliminated, the stammering and nervous manifestations disappear. The nervousness that accompanies stammering cannot be corrected by administering nerve tonics. It is due to a definite mental condition and cannot be eliminated until this mental condition is corrected by reeducation of some sort. Treatment for nervouseness rarely removes stammering, but corrective treatment for the elimination of stammering usually causes a rapid improvement in the patient's physical and nervous condition."[6] (Peppard: The Correlation of Speech Defects, p. 142.)

One characteristic to be noted especially is that when the defect begins it soon causes a language fear which disposes the individual to avoid the use of speech. The effect is therefore one of gradual general speech deterioration. That it is not a physical condition is shown by the fact that patients can sing very well.

Peppard lists eleven possible causes[7] (page 146):

1. Fright.
2. Shock.
3. Psycho-neurosis, produced by shock or injury.
4. Nervous debility.
5. Careless habits of speech in childhood, due to diffused thinking or to a child's having been allowed to form the habit of repeating words.
6. Endeavoring to produce sounds with the speech organs in incorrect position for production of such sounds; for instance, opening the

mouth in an effort to produce "m." We often find the stammerer with his speech organs in position for the second sound before the first sound has been produced.

7. Drawing in the breath when attempting to articulate. Forced inhalation before speaking. The person fills up with air, as it were, in order to have sufficient air to finish. This causes a rigidity of the articulatory muscles. Most stammerers can sing, which proves that it is not the insufficient amount of air that is causing the difficulty. It takes very little breath to produce speech. This can be proved by saying a short sentence as, "My name is John Brown," after a forced exhalation.

8. Imitation of stammering speech, either direct, which is mocking, or indirect. Children should be warned of the danger of this practice.

9. Use of words whose pronunciation and meaning are beyond the mental development of the child. This causes a stumbling and a lack of assurance which eventuates in a fear of pronunciation.

10. Forcing a left-handed child to write with his right hand.

11. Speech conflict—thinking in one language and endeavoring to speak in another.

12. Overinnervation.

The prevention of these causes prevents stammering. Especial care to prevent any imitation or mimicking of this defect should be taken. Embarrassment always aggravates the difficulty. Worry and undue excitement with hurried talking should be avoided in children. Self confidence should be developed in children. Watch to see that formal work of the first grade doesn't start a tendency to stammer.

The correction is difficult but entirely possible. Each case is individual and different. It really means a re-education of the speech centers. It may also be necessary to overcome a tendency to introversion, to despondency and fear. The first step is always to work to get the patient to know that he can talk. Sometimes singing will do this. Sometimes an entirely new word correctly mastered will be the means. Suggest power and ability always. Sympathy is not wanted. Peppard gives ten brief rules that will help.[8] (Pages 157-8.)

1. Discover the cause, if possible.
2. Restore confidence.
3. Create a new and stronger voice.
4. Destroy the "compulsive idea."
5. Have pupil syllabicate words, stressing every syllable. This eradicates any slovenly habits of speech.
6. Have pupil break sentences into small groups of words and pause and relax after each group. This will slow down the speed which is common to most stammerers. The voice should be dropped after each phrase as one does at a period. Teaching rising inflection at all commas develops unnatural voice production.
7. When a stammerer has difficulty, make him stop talking and gain self-control. Tell him to think first what he wishes to say, place the first sound correctly, break the words into syllables, and proceed. Do not let him skip any sound in a word. Do not let him make several attempts at saying a word. Stop him instantly and have him think the correct production. "When images corresponding to any sensory experiences are recalled there is the same kind of action as when the senses are externally stimulated, although this action is less intense." Halleck. (The Education of the Central Nervous System.)
8. Cultivate direct thinking. That

s, train the student to concentrate on what he is saying.

9. Develop a quick coordination between musculature and brain.

10. Deal constantly with the personal equation.

Speech is an educational problem. Its normal development can be assured by thought and care on the part of parents and teachers. Its correction can be accomplished by teachers, and parents who will study the problem and work patiently. Occasionally some medical or surgical aid may be needed. People do not need to permit themselves to be victimized by quacks who offer quick cures or exclusive methods.

References:

1. Curti: Child psychology, pp. 191 ff.
2. Peppard: The Correction of Speech Defects, pp. 75-6.
3. Peppard: The Correction of Speech Defects, p. 77.
4. Peppard: The Correction of Speech Defects, p. 93.
5. Peppard: The Correction of Speech Defects, p. 94.
6. Peppard: The Correction of Speech Defects, p. 142.
7. Peppard: The Correction of Speech Defects, p. 146.
8. Peppard: The Correction of Speech Defects, pp. 157-8.

Singing Mothers

By Charlotte Owen Sackett

WE believe that songs, especially folk songs and folk tales, have a unique value and a suitability to child life. The child may be fostered and reared with more psychology in the home than of yester-year, but he misses the lullabies and songs at Mother's knee. The child's earliest experience in hearing English is listening to the speech of mother. Its first actual enjoyment of hearing home songs and Mother Goose Jingles is also at Mother's knee.

So with this thought in mind, and knowing well the apparent difference between the development of the child whose mother has, through babyhood, sung to it lullabies, and the child who has heard little or no music, the "Every Mother a Singing Mother" motto, was advocated in Liberty Stake Relief Society.

A program was formulated and taught to the Ward Choristers, who in turn, gave it to their selected group. All came together in one chorus, "The Singing Mothers."

A thought was advanced to organize in like manner a unit in each of the city stakes. Eventually, under direction of the General Relief Society music chairman, this was made possible.

Music was selected and in each stake a unit chosen and taught by the Stake Chorister. They, too, singing in a complete entity or one large chorus.

Opportunity, through the General Relief Society again presented itself and this same big, happy, animated chorus of mothers was heard on the air.

"Every Mother a Singing Mother" giving self-expression through musical art, is the plea, adding thereby another medium through which to voice her message to the world.

A Woman Who Has Learned How to Live

By Sadie Adamson

APPRECIATION where art thou hidden? In this modern age most people can spell the word but few enjoy its meaning.

It was late in June when I entered the road that led to the old farmhouse wherein lived Mrs. Smith, owner of a small farm in central Utah. On arriving at the cottage I felt a sense of shyness, for I was a stranger and had heard the woman was deaf. She was quick to see however, for I had scarcely knocked when the door was immediately opened and the little woman smiling, bade me enter. I explained I had come for goose-feathers. I was surprised with the alertness of her movements as she produced two luxurious pillows.

"Don't you get lonely on the farm?" I asked, by way of conversation. She smiled faintly as she pointed to her flower beds, her garden and her flock of geese.

"With all this around I can hardly get lonesome," she replied. "You mean on account of my being deaf?" she questioned. "It bothered me some of course when I was young and raising a family. You see I was twenty-five when I contracted typhoid fever, and medical help was a luxury at that time, but I've been so glad it was my ears rather than my eyes. I've been able to do my bit in the world. I have cared for two children together with my ten and have never hired help. They are all splendid citizens. Keeping busy keeps one happy."

"You have had education," I pointed out. "You are one of the few women who know how to live." She smiled her appreciation.

"I was born and raised across the water, and quit school at nine years of age. I acquired an education by degrees. I can quote most any scripture in the Bible," and motioning me to a little side door she bade me look at her library. Stack upon stack of magazines lay on the floor together with stacks of newspapers. At one side of the room stood a huge bookcase. Some of our best authors gleamed from its polished glass doors. She laughingly read a recent article on prohibition. I marveled at her perfect pronunciation and the rapidity with which she read. Her voice was low and well modulated, clear and rich. Although she is seventy-two years old I have never met a woman with a more cheerful outlook on life, nor one who had so thoroughly the gift of appreciation. Though her life has been hard, she carries a sweet spirit of contentment. Though she has had years of hard work and trials, her face is without a wrinkle. Rarely do we find this. The face is the index to the soul and I thought as I left the cottage, surrounded by nature's hand, I had never seen a sweeter face nor did I know of a better life, and the words of the poet came at my bidding.

"God gave us life, not just to buy or sell
And all that matters is to live it well."

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TWENTY MILLION DOLLARS, at least, will be distributed in Utah and Idaho this season by the beet sugar industry. It means more than $20.00 for every man, woman and child in these two States.

This enormous amount of money represents the cost of producing and distributing 4,500,000 bags of sugar equal to 7,500 carloads of 600 bags each.

Farmers have already received between six and eight million dollars for their beets. Further payments will depend on the final price obtained for this sugar.

More than eleven million dollars will be spent for labor, coal, coke, taxes, transportation, warehousing and other miscellaneous costs.

The beet sugar crop is literally an economic life-saver in Utah and Idaho this year. The people realize this fact and knowing its quality is unsurpassed by any other sugar are demanding its universal use in this territory.

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